

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

VOL. LV.—NO. 10.

PHILADELPHIA, WEDNESDAY, MARCH 9, 1887.

WHOLE NO. 2722.

Entered as Second-class Matter in the Post Office, Phila.

THE MESSENGER.

ISSUED WEEKLY

BY THE

PUBLICATION BOARD OF THE REFORMED CHURCH

IN THE

UNITED STATES.

Office, 907 ARCH STREET,
PHILADELPHIA, PA.

For TERMS, &c., see BUSINESS DEPARTMENT.

Poetry.

Show Me Thy Face.

Show me Thy face—
A cheering beam
Of loveliness divine—
And I shall never think or dream
Of other love save Thine,
And lesser light will darken quite,
All lower glories wane—
The beautiful of earth will scarce
Seem beautiful again !
Show me Thy face—
The heaviest cross
Will then seem light to bear ;
There will be gain in every loss,
And peace with every care.
With such light feet the years will fleet,
Life seem as brief as blest,
Till I have laid my burden down
And entered into rest.

Show me Thy face,
And I shall be
In heart and mind renewed
With wisdom, grace, and energy,
To work Thy work endured.
Shine through the veil, Immanuel,
Until, the veil removed,
In perfect glory I behold
The face that I have loved !
—Christian Advocate.

Notes.

O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest ;
And feel at heart that One above
In perfect wisdom, perfect love,
Is working for the best !
—Joseph Austice.

HERE is one of the good sharp things from an article (about which more to say hereafter) by Prof. A. A. Hodge in *The New Princeton*, on "Religion in the Public Schools."—"The agnostics, many of whom do not really know that they do not know, and only half believe that they do not believe." A deserved stiletto thrust !

EVERY man should be himself and retain his own individuality. If he has gifts differing from others, instead of repressing, he should cultivate and improve them. If God had intended all men to be alike, He would have made them so. But however men may differ in their natural peculiarities, there is no excuse for any man to be rude and boorish. That is an offence against decency and piety, and should be carefully avoided by all. Such habits are acquired, and are inexcusable.—*Methodist Recorder*.

GOD became man that man might become as God ; that he might be a little higher than the angels instead of a little lower than the brutes ; that he might unfurl—

"The wings within him wrapped, and proudly rise,
Redeemed from earth a creature of the skies."

And in the light of this truth we escape from that snare of the devil which would lead us to think ignoble things of man. We say, "I trust in the nobleness of human nature, in the majesty of its faculties, in the fullness of its mercy, in the joy of its love."

Religion may be said to commence when a soul ceases to keep back any secret from God. To live always bare to the soul's core in His sight is the condition of healthful religion. To speak out in His

ear what cannot be spoken in another's—those incommunicable things which only each man's own spirit knows, and which can only be told even to God in such inarticulate groans as need a divine interpreter ; this is that manner of praying which is a necessity in the religious life, and which can only be reached in secret. The reason for this necessity runs down into that mysterious personality which makes every human being, at the last resort, a solitude impervious to his fellow, accessible only to his God.—*J. Oswald Dykes, D.D.*

Communications.

For the Messenger.

Foreign Missions.

This second letter from Miss Poorbaugh, will be read with interest by those who have taken the subject of female Christian education in Japan into prayerful consideration. It should revive throughout the Church the effort started by Rev. J. A. Hoffheins, of Martinsburg, W. Va., to raise the fund for a seminary for girls. The Board is now ready to go forward in this movement, and will when certain preliminaries are settled, erect suitable buildings for that purpose. There has been no unnecessary delay in this matter, as it requires time to receive proper information, and arrange all the business details, so as to ensure success, and secure the rights of all parties concerned. To carry on a work nearly eight thousand miles from the base of operation, with continent and ocean between, and act intelligently and wisely, is no easy task. To make *haste slowly* is after all, in dealing with matters of so much moment, not a bad motto, although it is not surprising that those who are not familiar with all the details, may have different views. Our work in Japan is fully abreast, if not in advance of many other churches who are considered more impulsive and venturesome. At least we have no failures to record, and are not on the verge of bankruptcy. We trust the ladies of the Church to whom Miss Poorbaugh appeals, will come forward and give their powerful and efficient aid, in the great work of educating and elevating the females of Japan, to the high standard of pure, Christian womanhood.

T. S. JOHNSTON, Secretary.

35 HIGASHI, YOBANCHI, Sendai, Japan, Jan. 19, 1887.

To the Ladies of the Reformed Church:

—Dear Sisters :—I promised to tell you something about our girls personally ; but as there are so many of them I can't speak of all. Therefore I will confine myself to a few of those who first came to us.

I shall begin with the girl who is at the head of my class in the First Reader: Saito O Fuyusan. Three months ago this girl, who is about sixteen and quite tall, did not know a syllable of English, (nor, indeed did any member of the class). I wish you could have heard her read this morning. After the usual instruction given to the class, there remained a few minutes of the time allotted for the recitation, and I allowed the girls to try, as an exercise, to read as long as they could without making a mistake. O Fuyusan read three pages without a single mistake.

In her dictation exercises, just now of twenty-five words of two syllables, she never misspells a word. She is also an earnest Bible student, and two weeks since received baptism at the hands of our native pastor, Rev. Oshikawa.

Another of our first pupils who is making very satisfactory progress, is Kiyono O Borasan. While she is not perhaps quite so quick as O Fuyusan, to make our ideas her own, she displays a most remarkable degree of perseverance. What she gets she is determined to have right. In the lessons in women's work, her efforts are very satisfactory. Indeed I do not think I ever knew a young girl who could handle her needle or crochet hook more deftly than does O Borasan after only a dozen lessons.

Now, I must tell you of little Seki O Yukusan, only ten years old. Her

mother is already a Christian and her children are among our most attractive pupils. Little O Yukusan is the youngest girl in the school, exclusive of Miss Ault's class of very little ones.

No one could guess from O Yukusan's progress, however, that she is so much younger than the other girls. Though not so bright as O Fuyusan, nor so deft as O Borasan, she keeps up with her class very satisfactorily. I wonder whether a little girl of ten could be found in America, who could compete with girls of sixteen and eighteen in the acquirement of a language new alike to all of them, and do any better or even as well as our little O Yukusan ?

And now my little Kouta O Utasan : I may as well admit at the beginning that Uta is a very great favorite of mine ; so too will she be with you when you hear her story. Sweet, modest, earnest little Utasan. She is sixteen years old but looks twelve. She is the oldest of six children. Her father is one of the chief surgeons in the military hospital, on a salary of *yen* 150 per month.

When he draws his salary he pays it over to Utasan, and whatever outlay is needed for the family of eight persons besides a number of servants, must be made through her. The whole arrangement of the house rests upon her, and she is able to show a written account of everything she has to do with. Along with this amount of home work she is making rapid progress in school work, both intellectual and practical. When she first came to school, she expressed a desire to make for herself foreign clothes. Accordingly her first lesson was in muslin sewing. In twelve lessons of little more than an hour each she had made herself a complete suit of clothes with the exception of her dress. As she was to recite an English poem at a social of wearing her "foreign clothes" at that time. So fearing that she might not get it done in time I allowed her mother to help her make the dress and both came to the house to sew for two afternoons and one evening. And when Christmas evening came there she stood, as sweet and womanly a little creature as you could wish to see, in a suit of dark blue cloth, in which she had taken nearly every stitch herself.

But there is something sweeter, and yet sad, in Utasan's position. Upon coming to school to us she heard for the first time of Christ, and she became an earnest listener, and soon an eager student of the Bible. Her attendance at church and Sunday school was regular, and her mother told us that "Utasen loves to pray," and that she did so every night. Hearing of this state of affairs in regard to his daughter, Dr. Kouta's superior ordered him to put a stop to it at once. Now Utasan no longer is seen at either church or Sunday-school ; but we hope the lessons she hears every day at school may take such root in her heart that no command of men can ever banish them.

These are some of our girls. They are not the very brightest, for among the forty-six that constitute the school there are many others who are equally bright, and have before them, socially, the same prospects in life. The school is made up almost exclusively of the daughters of civil and military officials, physicians, etc. The few examples I have cited can well be called representative.

Now I wish to ask you, are these girls worth saving ? Or do you, perhaps, think that after all there can not be any evil to be dreaded for girls whose early character is such as I have shown you ?

At the close of our Christmas services I was introducing our girls to some missionary friends who were much interested in them. Afterward, one of the ladies recited to me the scenes that had been enacted in the high social circles of Sendai only the week before. Scenes that in America we should blush to think of, and in which rather than have your daughters take part, you, mothers, would gladly give every one of them to an early grave. Then my friend put to me the question, "How can you tell that this is not before your girls ? How can you know but that they may have part in such a scene to-morrow ?"

I answered her and I say to you, and the answer is a great burden on the heart of every missionary, "Yes, I know it." We know that every form of temptation is before our girls. We know that their position is such, as women, that they can have no possible chance of resisting these temptations, that indeed no choice is given them in the matter. We know it all ; but it is just this from which we have come to try and save them. It is to save them from this that, in the dear Lord's name, we ask you to help us. O, mothers, look at your own daughters, who are the light of your eyes, the joy of your homes ! How you should tremble for them if they were exposed to the temptations of the world without the safeguard thrown about them by your love and prayers. Then think of the millions of young girls over here ! In their innocence, they are as bright and loveable as your own daughters. Their characters are as susceptible of the same degree of development as are your children's. In the character of her daughters of to-day lies the future of Japan. Yet, with all these possibilities and responsibilities in and upon them, the girls of Japan are subjected to every adverse influence. All that you would most assiduously shield your daughters from, is shown to her, as a matter of course, her only aim in life ; and unless Christian women wake up to a sense of their duty to the women of heathendom, she must go on in her life of degradation. O, won't you do what there is to be done, *now* ?

These girls, for the sake of getting our language, will come into our school. We want them not only in our school, but in our home. But, alas ! we have no home into which we can take them all. We are willing to do this work we have undertaken, for the girls who shall need it ten and twenty years hence ; but, oh ! how *they* are far too precious to be lost. They *must* be saved. What will you do toward helping on the great cause ? Can it be possible that these girls must live a degraded life, and die an eternal death because the Reformed Church fails in her duty towards them ? Are not our love for Christ, and our appreciation of the benefits we enjoy in Him, great enough to lead us to consecrate at least a part of our worldly goods to His service, in behalf of the Japanese ?

So much do we hope that a suitable house for this school will be provided ; and so urgent is the desire for the same, on the part of the native Christians, that we feel like urging it upon you continually. But words are so feeble to express the needs of the case. One needs to be here to see and feel for one's self, before it is possible to realize the true state of things.

May God give us all grace to do earnestly and faithfully our part in the work He has given us to do.

Yours in Christian fellowship,
LIZZIE R. POORBAUGH.

For The Messenger.

A Home Missionary's View of the Foreign Mission Work.

The following letter bearing date of February 25, 1887, was received by Hon. R. F. Kelker, Harrisburg, Pa., treasurer of the Foreign Mission Board, and at his suggestion is inserted in the church papers. It is to be hoped that the writer's zeal will stimulate many to give, as God has prospered them with earthly means, to this noble cause. There is reason to hope that Sendai will yet be secured. D. V. H.

"Dear Brother,—The reading of Miss Poorbaugh's letter in this week's issue of the church papers stirs my heart within me in behalf of the work in which she and Miss Ault are engaged, and the question came up before my mind ; why cannot the church raise the necessary funds, say within 10 months, to put up the needed buildings, for the successful inauguration of the school ? Why cannot the sum of \$5 000, be raised, in small and larger contributions, by the end of the year of grace 1877 ? Are there not thousands of our members who will give from one to five dollars each, to make up this sum, within the time specified ?

"I, a poor missionary, will give five dollars, and will save it by self-denial in things which are altogether legitimate. I

use no tobacco, or anything else that involves unnecessary expense ; and yet I think I can save the sum of five dollars, or fifty cents a month, for so worthy an object. If I cannot save the amount, I can earn it by doing something extra.

"Brothers and sisters of the Reformed church, the female children of Japan, the little girls of to-day who will be the mothers of a future generation, call upon us to send them help in order that they may learn to know the way of life, and salvation in Christ Jesus, for themselves and their off-spring.

"Who will say ; 'Here Lord, I lay this small gift on the altar of the Gospel ; accept it, I pray Thee, and sanctify it to the salvation of immortal souls ?' One dollar invested in the girls' school of Sendai, becomes a living factor for future years and ages, and may be instrumental in bringing many a soul to the light of God's truth, by faith in the Lord Jesus Christ."

For The Messenger.

Lent.

It is an impressive custom in the German churches, to change the usual bright colors of their drapery into a sombre black, the emblem of mourning, from Shrove Tuesday until Easter, during the season devoted to commemorate the suffering and death of our blessed Lord and Saviour, Jesus Christ. From all German pulpits, during this season, are proclaimed the passion of Christ, the vicarious sacrifice offered on Calvary. This central objective reality in Christian faith is thus emphasized to the believer, and is a wholesome influence against a one-sided subjectivism, a Christianity without Christ.

In fact the ignoring of the Church Year's wise arrangement, to present in proper order, the whole cycle of Gospel truth, every year, to the Church ; produces a one-sided religious life. It tends to consign the great facts and acts of God in our redemption to oblivion ! Hence so much of the *Christian faith*, even among converted members of the Church, who would not be able to give a reason for their hope within them, beyond their pious feelings.

Much of our prevailing piety, if catechized would not square with orthodoxy, because the neglect of *teaching* in sound doctrines leaves many in unconscious heretical notions. A canting revivalist lately cried out : "We want no creeds, no catechisms !" Such blind leaders of the blind lead into the ditch. This serious subject needs attention, or our churches will be filled with heretics, and the world with backsliders !

We believe a return to the Church Year's instruction would greatly aid believers to grow in grace and the knowledge of our Lord and Saviour, Jesus Christ ! Conscientious pastors ponder and reflect on this subject.

A. R.

For the Messenger.

Sympathy with our Fellow-men the Condition of Knowing Them.

The difficulty of understanding oneself is probably exceeded only by the difficulty of understanding other people. Our ability to do the latter will be governed by the breadth and penetrating power of our sympathies, which enable us to reproduce in ourselves the thoughts and feelings of others. Only to the extent that we can live the lives of those around us, can we know them. When Goethe was asked how he succeeded in giving what appeared to be such an accurate description of the emotions and thoughts of each one of the apostles, as portrayed by Leonardo Da Vinci in his celebrated picture of "The Last Supper," he replied, "By translating the feelings inspired in me by the attitude and expression of the apostles."

Sympathy is conditioned in its exercises by similarity of mental and physical constitution, education, culture and experience. There must be something in us which harmonizes with the motives, thoughts and actions of others before we can fully understand and appreciate them. For this reason only a many-sided man of varied experiences, can understand many men.

We cease to wonder that the psalms of

David reflect the experiences and aspirations of so many hearts in this and every other age, when we recall the richness and depth of the psalmist's own nature, and the wonderful vicissitudes of his life. As a shepherd, a musician, a captain of the hosts of Israel, a leader of a band of freebooters, an actor, feigning madness with signal success, a king, a statesman, a poet, a prophet, a lover, a husband, a father, a friend, he appears before us. Every office that he filled, every relation in which he stood, every pursuit that he followed exposed him to temptations, trials, joys and sorrows, new and varied, which by widening his experiences and developing his character made him better acquainted with himself, and qualified him more and more fully to understand others. There is hardly a state of honor, shame, joy or grief which at some period of his eventful life he does not approach very nearly, or fully enter. That a man so highly gifted with the power to express himself should be found to reflect the emotions and thoughts of many others, follow as a matter of course. And so it is with men to-day; those know most of others who richly endowed mentally and spiritually, are also rich in experience. Had David been differently constituted, or had his life been limited to a narrow range of duties, it is hardly to be supposed that he could have voiced the aspirations and experiences of more than a few.

In forming our opinions of others, it would be well for us to remember all this. That which seems to us to be strained and unnatural in another, may, in reality, simply indicate the poverty and narrowness of our own life. While the participation in a common humanity renders all men to some extent capable of understanding one another, yet so great are the differences of temperament and endowment that complete sympathy is frequently impossible, or extremely difficult. Let a man deficient in imagination, unemotional, with little appreciation of the ideal, combative, self-reliant, and practical in all his tastes and pursuits, find himself confronted by one pre-eminently emotional, imaginative, reverential, spiritual, loving, and he will be exposed to the temptations of believing that he is dealing with a dreamer and a rhapsodist, unable to rise to anything approaching the rapture, exaltation, and enthusiasm that he sees in the other, he will be in danger of regarding such exhibitions as having nothing real to sustain them, or worse still, as being little more than cant and hypocrisy.

And yet, basing our opinion on what is revealed to us of man's power to draw near to God, of his power to estimate the worth of our earthly life, and to apprehend the spiritual and eternal, the second is far the stronger man of the two. Each, however, has his place in life; each adapted to certain forms of work, which the other is less capable of successfully executing: so, pervading the never ending diversity, there is a harmony which renders the whole wondrous play and interplay of forces efficient to the execution of the purposes of our Heavenly Father.

R. L. G.

For The Messenger.

Why Not Men Too?

It is a sad circumstance, yet a fact of which perhaps too few of us take notice, that the men in our churches seldom take any stock in missions, and that this vast enterprise must mainly be carried on by our Christian women—the hard workers in our congregations. If Christianity has a single aim, a universal purpose: to bring salvation to all men; and if the commission of our supreme Master, to disciple all nations, is addressed (permeated as it is with the greatest importance) to every one who has been made partaker of its blessing—why cannot our Christian gentlemen, as well as the energetic ladies, be made co-laborers in this mammoth cause? True it is, that very few men (precious few) are filled with missionary zeal as they ought to be, or have reason to be; and if that be the case, the question naturally arises: why is it so?

Men usually go to work with a business spirit. Things must be practical for them. Before they lend their support to any cause, they will reflect: what is the use of this; is it really necessary, or only the scheme of some weak-minded propagandist? If this hesitation on their part and abstinence from evangelizing effort be sifted to the bottom, a cold indifference will be evolved, the dwarfed monster of skepticism exposed, as the *rerum causa*. Such is the effect of that treacherous doubting: are the heathen really lost without the Gospel; and would you suppose that God is going to wipe every one out of a happy immortality, who does not believe in Christ? Oh, how cruel—etc.

Woman is less given to reasoning, more to faith. With her the purpose to work for the Lord, to consecrate her little span of life to His service, to do all in her power to save souls, is preëminent. The Gospel is all; Christ is all—all life, and without Him there can be no life whatever. People that love and give heed to the divine words are filled with compassion toward those who believe not; safer was the wretch, over whose head the king's sword was suspended. Understanding the principles of Christianity they must perceive how intolerant they are; love or hatred, confidence or distrust—that settles eternally so far as the individual is concerned, and in that sense men are the architects of their own destiny. You cannot go north and south at the same time. Nothing is clearer and more dominant:

"He that believeth and is baptized shall be saved," yes, is saved now by his faith in Jesus; "He that believeth not shall be damned," and is already condemned by his very unbelief. And yet, in the face of all this, there are many who seek to satisfy their own conscience, for not meeting their whole responsibility toward those in darkness, by wild and fanciful speculation; satisfied with their own apparent safety, they are meekly indifferent about the danger of their own brethren, quietly gazing upon their groping, their infinite blindness, the death-struggle of their fellow-men.

To say the least of it, this is surely a strange policy, it is "passing strange." Are these men Christians; they set at naught their highest hope. Be they votaries of the Master; they rob their King of His greatest crown. And is the idea not ludicrous in the extreme? It reminds one very forcibly of the story of a certain Solomon, whose wife in great excitement cried to him: "Ron mit der toctor kervick, ter papy vos swallowed a silver tollar!" He queried: "Vos it dot von I lef on ter table?" Said she, in anguish: "Yes, dot vas id; hurry mit der toctor!" Solomon coolly responded: "Don't get excited, Rajel, it was counterveid." A dangerous fruit of skepticism, a most flagrant indifference, that can look upon thousands daily perishing and yet never move a muscle.

This treacherous idea (call it a second probation, or the latest theological fad, or what you will) is one of the most insidious attacks of rationalism upon the missionary activity of this age, or upon the Christian religion in general, that has yet been attempted. Its fallacy should therefore be exposed and fairly met. Men will not contribute to a great movement, which they consider unnecessary. Let those, who will, join the crusade, they say; we believe Jerusalem is to be regained by other means; and why should we labor to fertilize the arid wastes of heathendom, when God can do it all with His rain, and dew and sunshine. But notice that God works through natural means; you and I are instruments in His hand to do miracles, to transform the present deserts into a paradise. By the Word and Spirit given to us we shall turn the water of unbelief into the wine of covenant fellowship with Him. That is what our missionaries are doing. And should all the labor, in which so many Christian denominations are hastily engaged, be only futile; are the millions devoted to building up the spiritual life of the heathen, the zeal of our greatest heroes, the countless lives consecrated to their salvation and freely sacrificed for them—is all this in vain? Away with such Satanic skepticism! For then are the most blessed injunctions of Christ made of no effect, when He emphatically says: "If the Lord Jesus had a mission then His disciples have one likewise; 'as my Father hath sent me, even so send I you.'"

St. Paul had a very clear idea of the work to which he had been called. He was thoroughly grounded in its philosophy; and he never for a moment doubted the import of his special labor. Before King Agrippa he declared with the emphasis of heavenly inspiration why Jesus had raised him up to be a chosen vessel and had imbued him with great power to preach the Word. This was the Lord's purpose with the great apostle: to "open the eyes" of the Gentiles, because they were blinded by gross ignorance; "to turn them from darkness to light," because their souls were frozen by superstition and idolatry, and only through the cheering warmth of the Gospel could they be quickened; to deliver them "from the power of Satan unto God," since their present condition was certain death, being subjects of Satan, whose will they obeyed; "that they may receive forgiveness of sins," and there was no hope of grace or mercy for them so long as they were not washed and purified from all their sins by the sacrificial blood of the Lamb; and to receive an "inheritance among them that are sanctified by faith," for under their present circumstance of being without faith, how could they be sanctified; without faith in the Redeemer they were totally robbed of every inheritance of spiritual things, and being without any hope they were lost—lost for time and eternity.

If men could be brought to catch the faintest glimmer of the consummate value and importance of the missionary and all manner of Christian work, these enterprises of our church—vast as they are—would not be made to suffer. If Christ has, once for all, issued His commission, it behooveth us to obey, to do, to act. We can have but one master, even Christ; and His field must be our field, His glorious aim our aim. If His life upon earth contained a world of meaning, so does every missionary enterprise, which receives its inspiration from it. Cain boldly answered God, saying "Am I my brother's keeper?" But who will answer the Lord when He shall declare: "Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." In behalf of ourselves and the heathen this is therefore no time for idleness; "Go ye also into the vineyard, and whatsoever is right that shall ye receive." For the harvest is fast ripening and the sun approaching the zenith. Let us remember that though it be but human to pity, it is sublime to help and godlike to save.

G. A. S.

A holy act strengthens the inward holiness. It is a seed of life growing into moral life.—Robertson.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Will You Loan It?

The congregation in Abilene, Kansas, has just dedicated its church, with a debt of about \$1,000. This amount they want to borrow from some one in the East, because interest is lower here than in the West. Half a dozen members, together worth \$30,000, will sign the note. They want \$500 for one year, and \$500 for two years. Rev. D. B. Shuey, our superintendent of missions in Kansas, assures us of the safety and propriety of the loan. Who will take the investment? Please write to Rev. A. C. Whitmer, 42 East Chestnut street, Lancaster, Pa.

Rev. Dr. Bausman of Reading, Pa., says: "No Church can get a permanent foothold in the far West which will not get it within ten years. The future will show that I am correct."

We must do more than civilize the West. Railroads, telegraphs, colleges and schools are not enough. The history of the world shows that nothing less than the purifying power of Christianity is true safety.

Instead of buying Night Scenes, Our Father's House, and similar good but general books, put before your family the Life of Schlatter, Lives of the Fathers, Historic Manus of the Reformed Church and similar books which will give them some knowledge of their own Church.

Cannot Afford It.

"I cannot afford to give more than I have been giving."

Indeed? Have you ever tried it? How then do you know you cannot? Do it once and at the end of the year see whether you were able. Do not say no so soon. Double your giving and see whether you can afford it; else God may show you by losses that you can afford it.

\$5,000.

The Methodists gave during the past twenty years for their Church Extension work \$2,730,000. The Baptists and Congregationalists each asking for \$200,000 for church building this year. The Lutherans (General Synod), for \$100,000. Shall we be satisfied with what we are doing in this work? The tri-Synodic Board asks for \$3000 this year. Surely we should get this modest sum.

Large Sins for the Lord.

"There is plenty of money to buy farms, or bonds, or stocks, or to build houses, or ships, or railroads. A business enterprise that has in it the promise of success need not be long delayed for lack of money to carry it forward. Why then should the enterprises of the church be crippled, and the kingdom of God be delayed in its coming because of empty treasuries and meager receipts? Simply because the wealth of the church is not consecrated to God, and is not held subject to His demands."

"The poor, as a class, are giving liberally. Those in moderate circumstances are generally ready to respond according to their ability. But very few of the wealthy give 'as the Lord prospers them.' If they did we would have more offers of \$100, \$500, or \$1,000, or even \$5,000."

Opposed to Missions.

"My people are away behind the times on all these matters. Some of them are even opposed to missions."

Well, well, can it be possible? The pastor who wrote this wrote it with a sad heart, and he wanted some help in lifting his people out of such ignorance and sin.

Opposed to missions—just think of it!—opposed to the very work which Christ began, the work which He committed to His people, the only work which He gave His Church to do, the work for which we pray saying "Thy Kingdom Come," the work by which the whole world is to be brought under His redeeming power! A Christian opposed to missions, and yet himself the fruit of missions! Is it not amazing? Is it not a poor religion which can thus shut itself up in a little heart? How can you account for such notions? Are they found in the New Testament? Or do they come from the selfishness of our bad hearts? Alas, alas!

Lost in Sight of Home.

A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment he passed and repassed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for, long before the morning dawned the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home. How many wanderers from the Father's house are lost in sight of home, in the full glare of the gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's

providence, all tending to direct their steps heavenward, and yet from all these they turn away, waiting for the more convenient season, and are lost at last in sight of the many mansions.—Forward.

Family Reading.

God's Love and Mine.

God's love is like a lighthouse tower,
My love is like a sea;
By day, by night, that faithful tower
Looks patient down on me.

By day the stately shaft looms high,
By night its strong lights burn
To warn, to comfort, and to tell
The way that I should turn.

God's love is like a lighthouse tower,
My love is like the sea;
He, strong, unshaken as the rock—
I chafing restlessly.

God's love and my love, O, how sweet
That such should be my joy!
God's love and mine are one to-day;
No longer doubts annoy.

By day or night the gazer on
My bitter, brackish sea,
For ever tends it with His grace;
Tho' smooth or rough it be.

So, singing at its base it rolls
And leaps toward that tower
That all my life illumines,
And brightens every hour.

God's love is like a lighthouse tower,
My love is like the sea;
I, peevish, changeful, moaning much,
Steadfast—eternal He.

—Morning Star.

St. Ursula.

BY J. ISIDORE MOMBERT, D.D.

The accounts concerning St. Ursula are certainly conflicting. Some say that she was the daughter of Dionoc, a Cornish prince or king, who sent her to Conan, a British prince, not in a military capacity, but as his plighted consort. It seems that the said Conan had joined Maximus in Gaul, and Ursula, naturally enough, joined her husband in the same country.

According to others, however, she came from other parts, had her advent in that part of Gaul called Armorica which was in consequence of the relentless persecution waged by the savage Pagan Saxons against the early Christian Britons. Among the legends was Ursula with her eleven thousand virgin companions, who, if the legend is to be believed, appear to have been most unfortunately, and, in familiar phrase, jumped out of the frying pan into the fire; they were indeed safe from the pursuit of the fierce Saxons, but that was tenderness as compared with the savage fury of the cruel Huns, against whom, in defense of their holy estate, they fought in vain, and thus earned the martyrs' crown.

Eleven thousand maiden warriors and martyrs is certainly a large number; indeed I hesitate not to call it a startling number, and I am not surprised that the Rev. Alban Butler has the qualifying reflection, that "though their leaders were certainly virgins, it is not improbable that some of this company had been engaged in a married state."

The reader will have noticed that the story of their martyrdom is rather vague, and I may add that even at Cologne it is impossible to obtain a satisfactory explanation of the strange circumstance that though the scene of their martyrdom is placed somewhere near the mouth of the Rhine, the said eleven thousand virgins were buried at Cologne.

A fine church, dedicated to the memory of St. Ursula, stands in that city of churches, quite near to the great cathedral. It is a very old church, and in A. D. 643, or about two centuries after the alleged massacre of the famous maidens, was well-known throughout Christendom. So they say at Cologne, and add that the restoration of the original edifice was made at the charge of Emperor Henry II. in the twelfth century.

The choir contains a monument to St. Ursula, some say over the tomb of the saint, made in A. D. 1658, and exhibiting her statue in alabaster with an emblematic dove at her feet. But this is the least remarkable feature of the church, for the bones of the eleven thousand maidens, enclosed in neat cases with gilt frames, are displayed around the edifice, and the story of their martyrdom is told in ancient paintings on the walls.

There the story runs that St. Ursula and her eleven thousand companions had made a pilgrimage to Rome, and upon their return were cruelly murdered at Cologne.

The date of their martyrdom is not established; Geoffrey of Monmouth assigns it to the close of the fourth century; Otto von Freisingen, and Usher, name the middle of the fifth.

Nor is the number of the martyrs fixed. At Cologne and elsewhere popular belief names eleven thousand, but the private martyrology of Wandelbert, a monk of Pruin in the Ardennes, drawn up in A. D. 850, mentions only one thousand virgins.

This is a decided reduction, but the authority of Wandelbert is esteemed higher than that of Siegebert, who in A. D. 1111, had run up their number to the traditional eleven thousand. This chronicle

is undoubtedly less trustworthy than that of St. Tron, who, with a stroke of the pen has achieved the arithmetical feat of disposing of not less than ten thousand nine hundred and eighty-nine virgins, for (according to the *Spicilegium of Acheri*) the virgins besides Ursula numbered only eleven, to wit the following entry: "De reliquiis S.S. vndecim virginum," that is, "of the relics of eleven holy virgins."

The discrepancy appears to be due to different interpretations of the old entry here reproduced: "S. Ursula et XI. M. V." which may mean eleven thousand (the first numeral being XI., the second M., the Latin letter for 1,000, that is, 11,000), or eleven XI., the letters M. V. being regarded as the initials of the Latin words "martyres" (martyrs), and "virgines" (virgins). The chronicle of St. Tron clearly held the latter interpretation.

Yet in the opinion of the celebrated Father Sirmond even this wholesale subtraction does not fully meet the exigencies of the case, for he protests that the oldest martyrologies contain the following entry, "S.S. Ursula et Undecimilla virg. mart.," which means in English: "St. Ursula and St. Undecimilla, virgins and martyrs."

The learned Jesuit father is good authority, and according to him, it is safe to conclude that ignorant, possibly designing transcribers confounded the name of a person with a number, and conjecturing "Undecimilla" to be the abbreviation of "undecim millia," converted a single martyred maiden into eleven thousand virgins.

Thus far all further researches for authentic notice, concerning St. Ursula and St. Undecimilla have failed to draw forth new data, and with all due respect for the relics at St. Ursula's, it appears to me wisest to let the authorities at Cologne explain their presence, and to reconcile the conflicting accounts of the authorities named.

The topic warrants a closing reference to the curious French proverb "Amoureux des onze milles vierges," that is, to be in love with the eleven thousand virgins, applied to fickle lovers of universal susceptibility.—Churchman.

Food for the Sick.

Solid food should never be given to a sick person without the doctor's special permission. He will say when, in his judgment, its use may be begun safely, and thus the nurse is relieved from all responsibility. A convalescent's diet should be digestible and tempting. The appetite is beginning to return and must be encouraged, except after typhoid fever, when it has to be suppressed. During extreme illness food is a disagreeable necessity, to be disposed of as quickly as possible. There is no desire for it, it is swallowed under compulsion as a necessary but nauseous medicine and to escape from the importunities of the nurse. In convalescence it is looked forward to with eagerness, and the dainty repasts are the events of the day. They should be made to look as enticing as they can be, and all the appointments should be daintily bright and clean. A teaspoonful of tea spilled in the saucer from a full cup seems a trifling matter to a well person, but it is enough to spoil the comfort of an invalid's meals. Food that is intended to be hot must be served very hot on a well warmed plate set over a bowl of boiling water and covered in its transit from the kitchen. A cup of lukewarm soup would be sent away untasted, whereas if it had been really hot it would have been eaten and enjoyed. Things that are intended to be cold should be left in the ice box, or the cold dairy, until the last moment before serving. Tepid blanc mange is not an inviting article of diet and custard, which would be delicious ice cold, loses its attractiveness when it is milk-warm. Strawberries and all fruit should be placed on a plate over a bowl filled with chopped ice, and sliced tomatoes should be laid on ice. Attention to these little points makes all the difference between comfort and discomfort, between food being refused as unpalatable, or eaten with relish. The prettiest china that the house affords should be brought out to embellish the convalescent's tray. The eye must be pleased as well as the palate, and a victory is won when the invalid says "Oh, how delicious it looks!" Butter should be rolled into tiny balls with the grooved paddles sold for the purpose, and bread cut in delicate slices divided into four.—Good Housekeeping.

Teasing the Baby.

"We all love papa, except Baby. Baby doesn't care for poor papa at all!" "Yes, I do! do I, papa!" says the tremulous little pipe, as if the charge were as new as terrible.

We always smiled at the quaint phraseology, and the prick of the accusation never failed to call forth the protest in the self-same terms. Looking back, now that the sensitive heart will never ache again nor the loyal lips cry out against unmerited slur, I can see what deadly earnest the trifling was to the child. Devotion to papa was part of her religion: doubt of it was sacrilege. The evidence of her passionate attachment was interesting to us, and flattered the object. The instant flash of indignant denial diverted those to whom her trial by fire was no more than the explosion of a toy-rocket.

The cruellest teasing is that which takes effect through the affections. Baby is all

emotion: his heart throws out feelers through every sense. The truth that he loves and is beloved in return makes his world. Be careful, then, how you utilize moral antennae as the levers to accomplish ends of your own. Like unattached tendrils, they wither and drop off soon enough with the growth of the physical and mental man. While they are alive and sentient, treat them tenderly. Do not tell your child that he does not love you for the sake of hearing him deny the charge. Let banter find other food than his preference for this or that play-fellow. Teach him that love is divine always and everywhere, and show how honestly you prize and reverence it.—*Marion Harland.*

Injurious Help.

An exchange, in protesting against the habit of unduly aiding children, says: "A girl that is never allowed to sew, all of whose clothes are made for her and put on her till she is ten, twelve, fifteen, or eighteen years of age, is spoiled. The mother has spoiled her by doing everything for her."

"The true idea of self-restraint is to let the child venture. A child's mistakes are often better than no mistakes, because when a child makes mistakes and has to correct them it is on the way toward knowing something."

"A child that is waked up every morning, and never wakes himself up; and is dressed, and never makes mistakes in dressing himself; and is washed, and never makes mistakes about being clean; and is fed, and has nothing to do with its food; and is watched, and never watches himself; and is cared for, and kept all day from doing wrong—such a child might as well be a tallow candle, perfectly straight and solid, and comely, and unvital, and good for nothing but to be burned up."

Youth's Department.

Charity.

Little children, bright and cheery,
Wrapped in furs and wreathed in smiles,
Winter is not cold and dreary,
Pleasure all your time beguiles.
To the sound of bells, entrancing,
Back of horses, gayly prancing,
You can ride for miles and miles.

But, to some, the winds are calling
In a melancholy wail:
With a chill, the snow is falling
On their faces pinched and pale.
Happy hopes are dead and dying,
Frost and hunger, tears and sighing,
Come with winter's sleet and hail.

Little children, who are living
In your home so warm and bright,
You with others should be giving
Aid for homeless ones to-night.
Give with open hands and gladness,
Cheering hearts bowed down in sadness,
With a ray of heaven's light.

—*Sunday-school Times.*

A Caterpillar Story.

A large green caterpillar that had been making its dinner off a great cabbage leaf, dropped softly down on the grass beneath, much to the distress of a group of little children playing there. "Oh, look at that ugly worm!" "See that dreadful caterpillar," were the cries that greeted it. One of them pushed a stick underneath its long, green body, and flung it from him with all his might. So it was that the caterpillar fell over the fence and into the garden of old Betty, a little deformed and, some said half-witted woman.

The fall did not bruise the caterpillar, for it fell upon the soft grass. It was rolling itself over and preparing to look around, when it heard some one saying in compassionate tones, "Yer poor creature! An' they called yer ugly and dreadful, did they? They don't know that you'll have wings and be a butterfly some day." Astonished beyond measure by what it had heard, the caterpillar looked up and beheld a little old woman down on her hands and knees looking at it with kindly eyes.

"Yes; n' it's the truth," she added, "n' I can't explain it any better n' I can, that I will have wings n' be an angel some day; but the Lord, He knows." Here the strange little woman got up and walked away to a tiny cottage close by, talking to herself all the while.

Now this green caterpillar was very simple—very stupid and dull it thought itself; but when the children had called it ugly and dreadful, it had accepted it as a fact. It had often wondered, in its dull, simple way, why it was so plain and homely when there were such beautiful things in the world!

It had gazed with admiration on the beautiful butterflies as they flitted by, or watched them as they sipped the dew and honey from the rose. It gazed upon them from its green cabbage leaf without discontent or envy, and many would have said that it was only an ordinary comfortable

old caterpillar, perfectly happy with its lot, and with no desire to rise higher. Such was not the case, however, for though it led a homely life it had within it the germs of a higher life and a more glorious existence. But no one dreamed of its aspirations.

What was it the little woman said? Would it have wings and be a butterfly some day? Could it be true that it might become beautiful, too?

"I will stay here, and perhaps she will come and talk to me again," it said. The next morning as the little woman came out of her door there lay the caterpillar curled up on the doorstep. Old Betty uttered an exclamation of surprise, and quickly gathered some leaves and strewed them around it. "Yes, yer poor caterpillar, n' both of us will be changed. Old Betty won't be homely any more, no more 'n you'll be."

"The Lord 'll make her beautiful, n' we mustn't mind what folks say."

"She is very kind," said the caterpillar, "and must be wise to know so many strange things. I am glad that she will be beautified, too, some day. I wonder if an angel is anything like a butterfly?"

"You will be a beautiful creature with wings," continued the old woman. "You will not crawl on the earth any more, but will fly way up to the blue heavens, and I will be there." Here the little woman stretched out her hands towards the sky and seemed lost in thought.

The caterpillar felt radiant with happiness. It would go away by itself and think over all these glorious things. It crawled round to the side of the house and hid itself among some thick green bushes.

It was the glorious spring-time. The flowers were blooming and the foliage wore the tender green it only dons at this season of the year. The heavens above smiled down upon the loveliness beneath it, seeming to say, "There is something still sweeter and more glorious above."

Out from the very bushes where an ugly caterpillar had gone for seclusion a long time before, a beautiful butterfly flitted forth with sunny wings. It seemed in keeping with the charming world into which it had entered. It flew up and down, back and forth for a minute in an ecstasy of delight. Then, strange to say, it flitted to the little window of the cottage and finally around to the door. Three or four people were coming out of the house with solemn faces and gentle tread. "Poor old Betty has gone at last, poor thing," said one, and "do you think, Parson, that the Lord cares for these poor half-witted creatures?" said another. The minister turned quickly at the question, as he said earnestly, "I do believe that Betty's faith in the Saviour, and her endeavor to live up to the light she had, has met with its reward, and that she is now one of His beloved ones in heaven." He walked on, looking up into the calm sky overhead; he spoke softly, but the butterfly, flitting close to him, heard every word. "Ah, Lord, how weak our faith, how short our sight! Could we see the beauty that has transformed this soul and the joy she has entered into how little could we call her poor Betty."

"So the little woman has gone to heaven," said the butterfly, flitting back and forth in her joy. "She has wings, too, and is an angel now. How could they call her 'poor thing!'"

In its delight at the old woman's happiness, the butterfly forgot the thousand charms that the world was so full of. The sweet flowers, the gay butterflies, and the dancing sunlight seemed secondary now, although its real enjoyment of them had hardly begun. "She will be so glad to see me, and I, how glad shall I be to see her; I will go and find her the very first thing, and we will rejoice together."

So away up into the blue heavens the beautiful butterfly soared, leaving behind it the earth with all its delights; and its constant joyous thought was, "How glad she will be, for she always said that I would be a butterfly some day."

The Freyburg Organ.

The city of Freyburg, Switzerland, has the largest organ in the world. When in full play, it pours forth a tempest of sound, through a tempest of pipes seven thousand eight hundred in number, shaking the very foundations of the old St. Nicholas Church. All the bands in Boston, New York and Philadelphia combined, would not equal in power this mighty instrument. And it is all the work of one man named M^oz^zr. He was poor, and never thought a great master in his art. He never received much reward for his labor. Without any help from others he

designed this organ, which travelers from every land should turn aside to hear, and which when heard in the darkness of night at the cathedral should be an hour never to be forgotten. And so poor M^oz^zr began his life-work, and persevered for years in the face of poverty and ridicule, until his task and life were finished together.

It stands now, like all similar works, like Mont Blanc among the mountains of his native land, peerless and alone. When skillful fingers touch the keys, the mighty instrument responds with myriad voices, ranging through infinite variations in sweetness, compass and power. Now it pours forth the heart-breaking notes of the *Miserere*, with a voice so human that it would seem as though a lost soul were wailing in its wilderness of pipes. And now it rolls up the jubilant thunders of some glorious chorus in such mighty volumes that the listener forgets the earthly temple and work of human hand, and imagines himself surrounded by the trumpets of heaven, in numbers without number. Now it sounds the war note, wild and high, mingled with the tramp of hosts, and the battle hymn of men that march as they sing. And now it warbles "Sweet Home" with a silvery chorus from singing birds and murmuring brooks and rustling foliage around the cottage door. Now it chants the strains of doctored monks, interwoven with echoes that sweep along corridors of stone and climb the sepulchral arches of the cathedral's long aisle. Then it sings the evening hymn of shepherds on the mountains, while hills are glad with the tinkling bells of the home-bound flocks, and the vesper chimes are ringing in the village church-bell below. Then it bursts forth with such force as shakes the hills when storms are among the Alps and thunders leap from cloud to cloud.

And all the mighty flood, the deep resounding sea of instrumental harmony, came from the hand and brain of one poor man, who made its creation the task of his life, and who thought of nothing else, that he might do this well. And it shows that any man may make himself a king in nobleness of aim and completeness of execution, simply by fixing it in his mind what he can do best, and then permitting nothing to draw him off.

Choose, dear little friends, a career and highest. Make the noblest use of every faculty, and take the Bible for your guide in determining what is the highest. Study the one perfect character before you. Goodness gives greatness to character; truth makes the perfect man. Devotion to duty is the secret of happiness. Scatter blessings all around you. Increase the value of every possession, by giving more than you receive. Never sit down to your feast of happiness alone.—*Selected.*

Interesting Facts About Plants.

A recent traveler in Australia discovered two toadstools which at night gave out an extremely curious light. One species was growing on the stump of a Banksia in western Australia. When the plant was laid upon a newspaper it emitted by night a phosphorescent light which enabled persons to read the words around it, and it continued to do so for several nights with gradually increasing intensity as the fungus dried up. The other species was detected some years afterward. The specimen measured sixteen inches in diameter, and weighed about five pounds. This plant was hung up to dry in the sitting-room, and on passing through the apartment in the dark it was observed to give out the same remarkable light. In Norway and Sweden accumulations of moss, often more than a foot thick, and half decomposed, serve to make paper and millboard as hard as wood, blocks of which, formed by the hydraulic press, may even be turned in the lathe and polished. This substance is said to possess the good qualities of it without the defects, such as warping and splitting, so that it is suitable for making doors and windows. A factory has been started in Sweden for working up these deposits of hitherto waste substance into a useful material. A paragraph was running the papers some time ago about a curious flower or plant called the artillery fern. It was said to acquire its singular name from the military and explosive fashion with which it resists the action of water upon it. "If a branch of the fern, covered with its small red seed, be dipped in water and then held up to light, there soon commences a strange phenomenon. First one bud will explode with a sharp little crack, throwing into the air its pollen in the shape of a small cloud of yellow dust. This will be followed by

another and another, until very soon the entire fern-like branches will be seen discharging these miniature volleys, with their tiny puffs of smoke."

Turner's Father.

Turner, the great English artist, was the son of a barber. After he had attained fame and wealth his father remained with him, living in his studio, his most intimate friend. On one occasion, it is stated, a large and brilliant party was examining Turner's pictures in his studio, when the scent of broiling chops filled the room, and a dirty old man thrust his head in at a back door, with:

"Them's a burnin'! If ye don't come, them'll be spiled!"

"I cannot go now, sir. My father, gentlemen," said Turner, as calmly and respectfully as though the sire he presented had been a royal duke.

Any temptation at ridicule was quelled by his unconscious dignity.

Another fine trait of the great painter is hinted at in a story recently told of him by Ruskin in a lecture at Edinburgh. His picture of "Cologne" cost him years of thought and study. It had an exquisite golden sky when brought to the Exhibition in 1826. On the evening of varnishing day, a friend passing through the room in which it was hung, was dismayed to find the sky a dull dun tint. He hastened to find Turner.

"What has happened to your picture?" he demanded.

"O, poor Lawrence's portraits were hung at either side, and it killed them. He was very unhappy. I gave the sky a coat of lamp black. It will all wash off after the exhibition."

The story is true, but unselfish generosity is so rare among artists that Ruskin states that he never told it to but one man who believed it. The action lives, and is helpful and fine to thousands who never will see the golden sky of the picture.—*Youth's Companion.*

Hearing the Sermon.

A little girl used to go to church. She was only between four and five years of age—quite a little girl. But she listened to her minister; she knew that he would

learn. Once, when she reached home from church, she said, "Mother, I can tell you a little of the minister's sermon. He said, 'Touch not the unclean thing.'"

"Wishing to know whether her little daughter understood the meaning of these words, the mother said, 'Then if the minister said so, I hope you will take care in the future not to touch things that are dirty.'"

The little girl smiled and answered, "Oh, mother, I know very well what he meant. It was not that."

"What did he mean," asked the mother.

"He meant sin," said the child; "and it is all the same as if he had told us, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sunday, nor be cross, nor do any things that are bad and wrong.' The Bible means that a sinful thing is an unclean thing, mother."

The Lame Butterfly.

Here is a pretty little incident in the life of the great and good man, Rev. Charles Kingsley. He loved animals of all kinds. One Sunday morning, in passing from the altar to the pulpit, he disappeared; and we discovered that he was searching for something on the ground, which when found, was taken to the vestry. Subsequently, it came out that he was assisting a lame butterfly, which was in great danger of being trodden on. There was nothing incongruous, nothing of the nature of an effort to him, in turning from the gravest thoughts and duties to the simplest acts of kindness, and observation of everything around him.

"He prayeth best who loveth best
All things, both great and small,"

A Wise Conclusion.

One summer evening, after Harry and his sister Helen had been put to bed, a severe thunder storm came up.

Their cribs stood side by side; and their mother in the next room, heard them as they sat up in bed and talked, in low voices, about the thunder and lightning.

They told each other their fears. They were afraid the lightning would strike them.

They wondered whether they would be

killed right off, and whether the house would be burned up. They trembled afresh at each peal.

But tired nature could not hold out as long as the storm. Harry became very sleepy, and at last, with renewed cheerfulness in his voice, he said, as he laid his head on the pillow, "Well, I'm going to trust in God."

Little Helen sat a minute longer thinking it over, and then laid her own little head down, saying, "Well I dess I will, too."

And they both went to sleep without more words.—*Youth's Companion.*

Life.

We can not live on appearances. Life is a reality. Food and raiment are necessities; and the question is how to get them. They are to be had by honest industry. We must work if we would eat. Time and talents are to be improved. We must seek honestly the supply of our wants, and look to God for His blessing. Life is worth living if spent in obedience to God, doing His will, seeking His glory.

What Becomes of our Sins.

"I cannot understand," said a little boy, what becomes of our sins when God takes them away."

"When you do a sum, Willie, and take the sponge and wipe your slate, what becomes of the figures?"

"Oh, I see now," he said, "they are all gone."

And so God says He will blot out our transgressions, and will not remember our sins.

Pleasantries.

"Pa, do 'pro' and 'con' mean opposite things?" "Yes, son." "Is that the reason they speak of 'progress' and 'Congress.'"

"N-n-n—yes, son." —*Chicago News.*

Brown to Jones: "I say, lend me a dollar until to-morrow. You see I changed my vest this morning." *Jones:* "I'm sorry, but I've just invested my change." —*Judge.*

"'Chestnuts!' yelled several persons in the gallery at the minstrel show. "That's right, gentlemen," responded Bones. "If you don't get what you want, ask for it." —*Pittsburg Dispatch.*

A gentleman who has just returned from Germany says that there is a good point and a bad point about German coffee. The good point is that it contains no chicory; the bad point is that it contains no coffee.

Oliver Wendell Holmes once perpetrated an atrocious pun when asking Abraham Lincoln to respond to a toast at a small impromptu dinner. All the gentlemen were in dress suits except the distinguished guest, whose first words were: "I make the same plea, gentlemen, in extenuation of my dress as I do of that joke you have just heard: it is Holmes' pun."

Railroad Conductor: "Tickets, please, Let me have your ticket, sir." *Very tough Citizen beatin his way:* "Wot er yer givin' us? I'm trav'lin' on my good looks. My face is my ticket." *Conductor:* "Very sorry, sir, but my orders are to punch every ticket, and I can make no exception in your case." (Calls the brakeman and proceeds to punch the tough citizen's ticket).

A Chinese gentleman, bearing the simple name of Azurizawa Ryochi Nichome Sanjikanboz Kiobashi-Ku, has discovered the secret of photographing in natural colors. It is hoped he will not in imitation of Daguerre, christen the new process with his own name. Think of going to a photograph and telling him you want half a dozen Azurizawaryocohnnichomesanjukan bozkiobashi kuotypes taken!

Man: "I come to tell you about my gas meter. For the past three months"—*Gas Office Clerk:* "Yes, we know all about it. You've been out of town and all the pipes have been sealed, yet the meter registers 13,274 feet. You'll have to pay it all the same." *Man:* "You are mistaken, sir. I have burned gas all over the house, and the meter only registers sixteen feet. I thought I'd notify you of the discrepancy." *Clerk:* "I—I—why, sir"—(Falls dead).—*Philadelphia Call.*

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
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Rev. C. S. GERHARD, } SYNOICAL EDITORS.
Rev. J. S. KIEFFER, D.D., }

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MARCH 9, 1887.

It is now claimed that the peace of Europe is rendered certain by the success of the Septennate in the German Reichstag. The Vienna papers look upon Emperor William's speech as re-assuring, but they consider that the danger of war proceeds more from Russia than from Germany or France.

A large number of the Presidents of the Colleges of Pennsylvania met in Harrisburg last week and made an effort to secure proper legislation in regard to the taxation of college property. The representations made, were respectfully heard, and the whole matter is in the hands of a Legislative committee who, it is hoped, will report favorably.

It is announced upon apparent authority that Rev. N. C. Schaeffer, Ph. D., Principal of the Keystone Normal School at Kutztown, Pa., has received official notice of his election to the presidency of the Reformed College at Wichita, Kansas. The choice is a fitting one, as the best men should be taken for such important places. The church has every confidence in Dr. Schaeffer's qualification but whether he can see his way clear to accept is yet to be determined.

It is said that "among the questions given to the pupils of a St. Louis school for examination in order to receive certificates of graduation, were the following: 'What are the distinctive features of paleozoic fishes as regards caudal fin and teeth?' 'Expand an original enthymeme to the form of a syllogism.' 'What is the distinction between idealism and materialism?' 'Give the classification of the mollusca to the orders.' 'Translate into Greek: "He scolds not only others, but the judge."'" We would not be surprised to find this statement literally true, and it only shows the useless and harmful tortures to which children are subjected. It does not require the foolish questions given above to overtax the brains of growing boys and girls. They may be broken down by studies in vulgar fractions with which they are crammed in order to pass examinations. The best educators are beginning to call a halt on this cruelty.

Henry Ward Beecher Dying.

Rev. Henry Ward Beecher has had a stroke of apoplexy and is in a dying condition.

Good News for Sendai, Japan.

In response to the question asked in our columns a few weeks ago, "Can Sendai be Secured," Dr. Van Horne, President of the Board of Foreign Missions, tells us that Rev. J. I. Swander, D. D., of Fremont, Ohio, has given \$1100 to buy the lot described. Last week it was announced that the Sunday-school of Salem congregation, Allentown, Pa., Dr. A. G. J. Dubbs, pastor, had appropriated \$50 for buildings and seminary purposes at the same place. Other favorable responses have been received, and everything seems to warrant the expectation that the proposed work at Sendai will be accomplished at no distant day. The officers of the Board earnestly solicit contributions to the fund. All moneys should be sent to Rudolph F. Keller, treasurer, Harrisburg, Pa.

Sunday Breakfast Association.

The Sunday Breakfast Association which has its headquarters on Twelfth street below Vine, is doing a good work and deserves the help of Christian philanthropists. Many people have no idea how far a little food furnished at the right time and in a right manner, will go in rescuing the fallen. It is not the feeding of tramps, but the way in which they are often fed, that encourages mendacity and vagrancy. There are thousands of people whose degradation is oppressive to them. There are few so low that they do not feel it, and desire to rise above it. Indeed this is the universal instinct that makes men yearn

for salvation, and the way to meet it in most cases is to take the Gospel in one hand and bread in the other. The organized societies that do this in such a way as to feed and encourage the needy and at the same time protect the public from gross imposition, are worthy of hearty support.

The Breakfast Association referred to, we are told, is in need of funds to carry on its charitable work, and appeals to the Christian public for contributions as soon as possible. They should be sent to Lewis U. Bean, President, 2030 Vine street; Dr. A. H. Henderson, treasurer, 1320 Vine street; or to any member of the Association, and they will be promptly and gratefully acknowledged.

Sad State of Things in Holland.

Rationalism and infidelity seem to have been doing sad work in Holland. They have captured the Church as established by law, and as usual in such cases those who have fallen from the orthodox faith are persecuting the evangelical minority. The Synod at Amsterdam has deposed seventy-five ministers, elders and deacons, and these, with 15,000 members, have now no legal status. For the present they will have to give up all contest with the Synodical party respecting church property, schools, endowments, and other temporalities in so far as State funds are concerned.

A congress was proposed at Amsterdam some time ago to which one hundred and fifty congregations affected by the rulings of the Synod had been appointed delegates, but we have since heard nothing of it.

Decease of Mr. Christian H. Wolff.

The decease of Mr. Christian H. Wolff, which took place in this city on the evening of Monday, the 28th ult., was the occasion of great regret among a wide circle of friends and acquaintances. His health had been precarious for some time, and to those nearest to him, his death appeared to be imminent; and yet it was so sudden as to excite surprise.

Mr. Wolff was the oldest son of the venerable elder Barnard Wolff, deceased, of Chambersburg, whose memory is blessed even as God says that of the just man shall be. It was not simply for the sake of the father, however, that the son was esteemed. His own inherent worth as a gentleman and a friend endeared him to those who knew him well, and his removal from earth will leave a void not easily filled. In early life he went to Pittsburgh where he engaged in business and accumulated a fortune which gave him the leisure and the means for indulging his refined taste in his later years. He was a lover of art, and left in Chambersburg a gallery of paintings which will compare favorably with most of the private collections of this country.

Mr. Wolff was a man of strong likes and dislikes, that is, he was a man of positive opinions, yet everything that he said and did was characterized by the polish of a gentleman. Urbanity of manner was native to him, and when he formed a friendship nothing seemed able to disturb it. His peculiar relation to the writer of this illustrated the statement. The attachment was intensified in the midst of sanctified afflictions, when the grand old father went home like an ascending prophet leaving the sons and the pastor weeping under the chariot. The whole scene is as fresh as an occurrence of yesterday. It was on a clear, cold December evening when the ground was white with snow and the slanting rays of the sun gilded the spires and windows of the town like burnished gold, suggesting the thought that a heavenly light was shining through the gates opened to receive a ransomed soul. The day cannot be forgotten, for it not only marked the transit of a saint, but cemented a bond of love between those he had left behind him—a bond which even death has not broken.

In each succeeding year that day has been celebrated by a meeting, a talk and a prayer, and it is a matter of joy to the survivor that the talks have been blessed and the prayers heard; for the departed one resumed his place at the table of the Lord and died in full communion with the Church. It seemed strange for the writer of this to stand over the bier of his friend and speak of him as gone; it was hard for him to be able to follow his remains only in spirit to the ancestral burial ground under the shadow of the old church, where the tall pines wave, like nodding plumes over the tombs of so many loved ones.

But God knows what is best, and every seeming loss here will be made good at the reunion above, when we all sit down amidst the lights and glories of the new Jerusalem.

The College Centennial.

There has recently appeared a printed circular, to which we would call the special attention of the ministers and members of the Reformed Church. It is entitled, "The Centennial and Semi-Centennial of Franklin and Marshall College."

We ask for this document such a degree of attention and consideration as we would be far from claiming for the average printed circular. The minister is in danger of becoming cruelly indifferent in regard to the matter of circulars. They come upon him with a bewildering and paralyzing plenitude. They are a multitude that no man can number. Here they come, like some vast swarm of locusts; pleading the great cause of some insurance company; proclaiming the merits of a new kind of soap; calling your attention to some improved species of chandelier or superior sort of church bell; inviting you to buy pianos and organs; informing you where an excellent article of unfermented wine may be obtained, &c. The army of circulars is at least a vast if not a noble army. It makes one weary even to think of the number of them, as they descend upon the minister's table, claiming his attention. If the minister were so disposed, he might spend his entire lifetime in the reading and consideration of circulars. But life is short; and the powers of human attention are limited; and he minister has much to do; and so, grimly smiling, he sweeps hosts of these circulars into the waste-paper basket, where, it must be confessed, the majority of them properly belong.

But, if he is a wise man, he will discriminate. He will discern the fact that some printed circulars are in the highest degree worthy of his attentive consideration. He will single out certain ones from the multitude; will make exceptions of them; will concentrate upon them that regard which he justly refuses to the rest. He will feel that some one particular circular is worthy of the most respectful treatment he can possibly give it; and he will be as alert, sympathetic and responsive in regard to it, as he is of necessity cold, indifferent and unresponsive to the majority of printed appeals.

Such an exceptional and extraordinary circular is that to which we have referred, calling the attention of the Church to "The Centennial and Semi-centennial of Franklin and Marshall College." This is no common circular. The appeal it makes is one which none of us may lightly put by. It is something to be singled out and made an exception of; to be attentively regarded and considered; to be earnestly spoken of in our congregations and conventions. The appeal which it makes is one which ought to call forth a response from every member of the Reformed Church, who loves his Church, and the College upon which its prosperity and progress have so largely depended.

It is most fit that a year which marks the one hundredth anniversary of the establishment of Franklin College and the fiftieth anniversary of the establishment of Marshall College should be signalized by some suitable commemoration. We ask the special consideration of ministers and church-members for the suggestions in relation to this commemoration, as these are made in the circular now in their hands, and as they have been stated repeatedly in the columns of THE MESSENGER.

Whatever else we, of the Reformed Church, may have to be proud of, certainly we have no cause to be proud of the way in which our institutions are endowed. It is, in some respects, our one great deficiency. Our College has had almost everything necessary for the existence of a flourishing college, except a sufficient amount of money. Of ability upon the part of its professors there has been an abundance. Of brains and scholarship, of fidelity and devotion to duty, there has never been any lack. But there has been lack of money. The one great and hindering want has been that of an insufficient endowment. It is not to our credit that to this day the President of our chief college should be without an endowment. The making of contributions, as suggested throughout the Church generally, for the endowment of the Professorship, ought to be an important, as it is an appropriate part of the proposed Centennial celebration.

Directly or indirectly, we are all of us indebted to Franklin and Marshall College. The modest, respectful, earnest circular sent forth in her name, is worthy of the attentive regard and the earnest consideration, of us all.

J. S. K.

The Destruction of Sodom.

Sodom is usually mentioned in connection with Gomorrah. In the Old Testament it is also associated with Admah and Zeboim, and, on one occasion, with Zoar. It was evidently the principal city in the midst of a group of four or five other smaller cities. Its prominence in the Bible arises from the terrible catastrophe which overtook it in the time of the patriarch Abraham. Its location is not definitely known, but it lay eastward of the Jordan, in the neighborhood of the Dead Sea. The entire region in which the cities were located, before their overthrow and utter ruin, was exceedingly fertile and beautiful, being one great oasis, well watered everywhere, even as the garden of the Lord. It must have been a magnificent grazing country when Lot chose it in preference to the land which lay west of the Jordan. So rich was the soil and so readily did it produce that there was "fulness of bread and abundance of idleness."

The fertility of the soil became a snare to the people. In the midst of their material prosperity its inhabitants forgot the Lord and departed from the ways of righteousness. "The men of Sodom were wicked and sinners before the Lord exceedingly." And according to Ezekiel 16: 49, "This was the iniquity of Sodom; pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and the needy." Four things are set down by the prophet against Sodom, pride, fulness of bread, abundance of idleness and neglect of the poor. There were other sins, but these four led the way to the enormous crimes and unnatural filthiness of which the Sodomites were guilty.

The primary difficulty with Sodom, therefore, arose from a cause, which we are all very slow to acknowledge as an evil, viz.: an abundance of the good things of this life. From a civil and worldly point of view nothing is prized more highly than fertility of soil and material prosperity. The things that people talk the most about are good crops and good times, plenty of work and good wages. Neither is the importance of these to be undervalued. When God created our first parents He did not place them into a wilderness where they could make a bare living by hard work, but into a garden of plenty which they were simply "to dress and keep."

He gave wealth to Abraham, David and Solomon, as well as to other Old Testament saints. He selected Canaan for His own people, a land flowing with milk and honey, the glory of all lands. In the same way, also, nearly four hundred years ago He opened America, as a land of abundance for the overcrowded nations of Europe. The wonderful material resources of the United States have all been placed here in the good providence of God.

"To whom much is given, of him much will be required." Great privileges and opportunities involve grave responsibility, and may become a snare. Abundance of bread is apt to produce over-indulgence, or "fulness of bread," pride and idleness. All wealthy men are liable to the temptation to which the rich man, spoken of in the Gospel, yielded when he said; "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." The Lord knows the danger, and accordingly not only withholds riches from most persons, but allows afflictions to overtake the country in the form of grasshoppers, beetles, yellow fever, cholera, tornadoes, drought, fires, storms, earthquakes, and other calamities. What would become of this proud nation, if from North to South, and from East to West, all over its broad domain, there would be, year after year, splendid crops of all kinds, plenty of work with good wages, and an absence of all disasters and afflictions? Would there not be very great danger, to say the least, that we would all succumb to the iniquities which follow in the wake of pride, over-indulgence and idleness? Would not perhaps the Lord be obliged, as in the case of Sodom, to rain down fire from heaven, and blot us from the face of the earth? As the storm with its dreadful thunder and terrific lightning, that may strike a tree here, a barn there, and do other damage beside, is terrible to behold, and sometimes dreadful in the destruction which it works, but nevertheless purifies the atmosphere and thus is conducive to health, so the calamities which God permits, in His all-wise providence, to overtake individuals and nations, have a tendency to purify the moral atmosphere and bring people on their knees before Him. When we cannot win our children with kind words, we are obliged to use the rod. So

the Almighty sends His chastisements upon His worldly-minded and rebellious children; not in hatred, but in love. For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth. G.

Our Agent, Rev. H. K. Binkley reports eighteen new subscribers for THE MESSENGER in St. Petersburg congregation, Rev. S. Z. Beam, pastor. F.

Communications.

Our College Centennial in the Churches.

Educational Convention in the Third Street Reformed Church, Easton. An Auspicious Beginning.

By this time it is well known to nearly all the pastors and congregations of the Reformed church that measures have been taken, not only to secure the proper celebration of our centennial and semi-centennial next summer in connection with the College Commencement, but also to secure such an interest in this matter on the part of our membership generally, as will result in a memorial worthy of the occasion, and equip the college with greatly increased facilities for the prosecution of its work. Committees have been appointed in the different Classes to assist in organizing and carrying out a plan which will bring the subject home to every pastoral charge and congregation, and it is expected to hold educational conventions in different parts of the church with a view of making the people acquainted with the history and the needs of our college.

Most of these committees have been heard from, and it is gratifying to know that the most favorable reports are coming in from different parts of the church. The different objects named by the committee are receiving favorable attention, especially the endowment of the Presidency of the College as the Dr. J. W. Nevin Memorial. The way in which the people respond wherever this subject has been brought before them, and the interest to which the members of the committees unanimously bear testimony, assure the writer that the accomplishment of this undertaking is within easy reach, if all the friends of the college will join heart and hand in the movement.

In furtherance of the object above referred to, an educational convention was held under the auspices of East Pennsylvania Classis in the Third Street Reformed church, Easton, on Wednesday evening, February 23. The attendance of ministers from a distance was not as large as could have been desired. The weather and the fact that it was Ash Wednesday evening no doubt had something to do with it. But the attendance of the congregation and of the friends at Easton was very good, and unusual interest was manifested in the proceedings. Bro. Stem presided. Dr. Porter led in prayer. Addresses were made by Drs. Gerhart, Stahr and Wagner. The speakers dwelt on the history of our College and Seminary, set forth the needs of the College, and emphasized the importance of endowing the Presidency as a tribute of gratitude and love to Dr. Nevin. The people were evidently interested and listened with the closest attention.

And here we may say a word with reference to the Third Street Reformed church. It is not necessary to say much of the church building because it speaks for itself. We were prepared to see a great change in the appearance of the church, since we knew that it had been remodeled since our last visit. But we found that not the half had been told us. One can hardly realize that it is the same church, and yet there is enough of the old there to show that the children laid their hands very reverently upon the work of their fathers, changing it only to improve it. The pulpit and chancel, the rich, stained-glass windows, the pews, the beautiful fresco, the vestibule, etc., are all in harmony, and show excellent taste and judgment.

But there is a still deeper and better harmony here. It is evident that the pastor has the sympathy and confidence of the congregation to an unusual degree, and that the work of the church is greatly prospering. The liberality of the people, which has been steadily on the increase for some time, is blooming out strong, and may be held up for imitation, especially in view of the fact that although the church expended about \$14,000 in improvements, it nevertheless kept up its contributions to other objects, so as not to withhold the Lord's portion. The members show an intelligent and generous interest in church work, and are evidently growing in spirituality and power so as to make their influence strongly felt in the community and in the church at large. The good seed planted here by the fathers is plainly growing and bearing abundant fruit under the able ministrations of Bro. Kieffer.

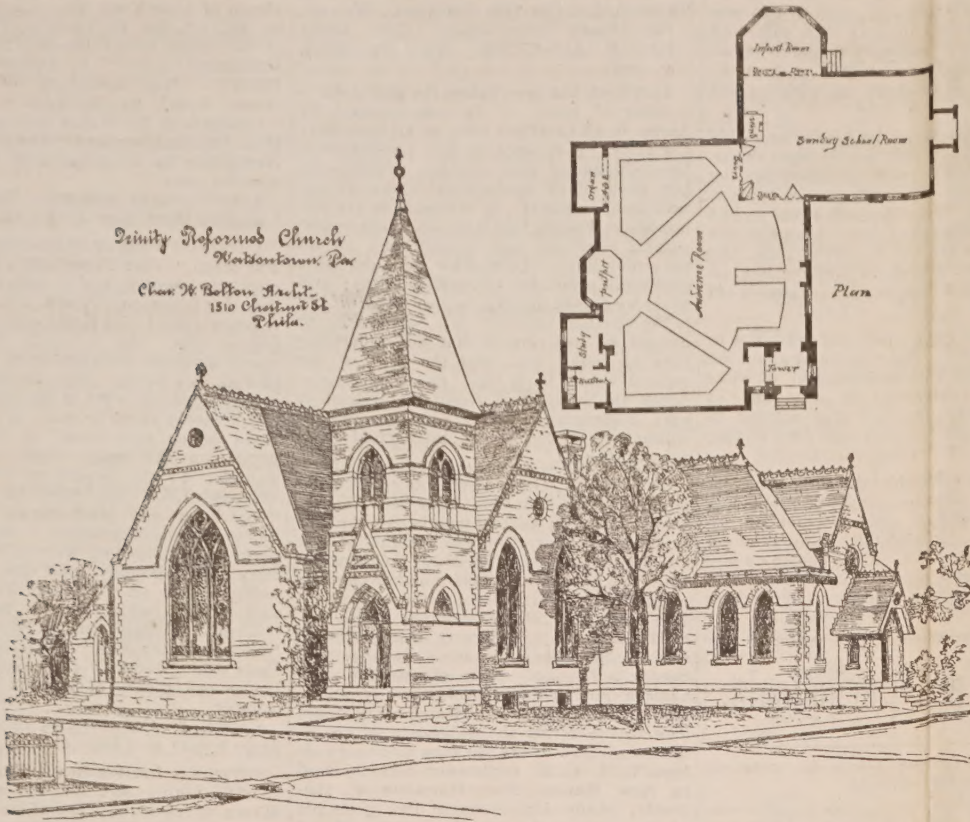
Since our return from Easton we have heard from the brethren, and the tidings are not of uncertain import. Mrs. Ann M. Eyerma, through her pastor, Rev. H. M. Kieffer, of Third Street Reformed church, gives \$1000 to the Theological Seminary, and \$500 to the Scientific Department of Franklin and Marshall College. The pastor and consistory of the Third Street church are busy devising methods of securing contributions from all the members of the church for the endowment of the Presidency of the College, the result of which will soon appear.

We mention these generous gifts of Mrs. Eyerma's, and the zeal of the pastor and his good people, for the purpose of encouraging and stimulating others to go and do likewise.

From Reading, too, we have good news. Although two of the churches are making special efforts to raise moneys for congregational purposes, the pastors are all of one mind, and heartily in favor of vigorous efforts to endow the Presidency as a fitting memorial to Dr. Nevin. One subscription of \$500 for this purpose is already reported, and, with pastors and people thoroughly interested in the work, we may expect encouraging results to follow at no distant day.

Now let the good work go on, and let subscriptions or pledges by individuals and by congregations be promptly announced to the committee at Lancaster, that the ball may be kept rolling. J. S. S.

Lancaster, March 2, 1887.



THE NEW TRINITY REFORMED CHURCH OF WATERTOWN, PA.

Dedication of Trinity Reformed Church at Watertown, Pa.

The twentieth day of February, 1887, was indeed a happy day for the Reformed people of Watertown. About a year ago, shortly after Rev. G. S. Sorber became the present pastor, the congregation severed its relationship from the Lutheran congregation, and began forming plans for the erection of a church building of its own. A suitable and well located site, 165 feet square, was purchased for \$2300, and, after securing an excellent church plan, the people set themselves earnestly to work. On the 4th of July, 1886, the corner-stone was laid. On the 20th of February, 1887, the people had the pleasure of dedicating their completed work to the service of the Lord. The day was cloudy and cold, but by the hour appointed the church was filled with anxious, happy people.

The sermons in the morning and evening were preached by Rev. J. H. A. Bomberger, D.D., President of Ursinus College, Collegeville, Pa. In the morning the Doctor selected Psalm 26: 8 as his text. In the evening his theme was drawn from John 10: 22, 23. Both sermons were excellent. They were full of sound, appropriate gospel truths that held the attention, and, as was quite evident, touched the hearts of all. The services throughout the day were of the most solemn, earnest, and yet joyful kind. During the evening Mr. H. F. Algert, chairman of the building committee, with a neat address presented the keys of the church to the pastor, who, in behalf of the congregation, accepted them, and after a touching response proceeded with the dedicatory services. The singing of the choir under the efficient leadership of Mr. H. F. Algert, deserves special mention. All the music was well selected and well rendered.

The following clergymen were present during the day and took part in the services:—Rev. F. C. Yost of Milton, Rev. F. W. Staley of Ev. Lutheran church, Rev. Wm. Reily of M. E. church, and Rev. Zeigler of the Baptist. Rev. H. Mosser of Reading, who was the first pastor of this congregation, was expected to be present, but was prevented on account of ill health.

The church is a one story structure, audience-room and chapel, built of brick, and is finished in the best of church architectural style. As far as we know, considering its cost, it is one of the neatest buildings to be found in our church anywhere. The question is asked on every hand: How was it possible to build so handsome a building with so small an outlay of money? The general architecture is what is known as the Queen Anne style. The arrangement and finish of the inside is admirable. The main room is 45 by 65 feet. The ceiling is gothic in style, covered with Virginia pine and finished in oil. The semi-circular pews are made of cherry. A place at the side of the pulpit is provided for the organ and choir.

The chapel is 30 by 45 feet. It is well furnished and well arranged for Sabbath-school work. A strikingly commendable feature in the arrangement of the structure, is the joining of the audience-room and chapel at one corner, so that when the folding doors are drawn aside the chairs in the chapel are in direct line with the pulpit. The main room seats 350, but by opening the chapel 700 people can be seated comfortably.

The beautiful windows of rolled Cathedral glass were all gifts to the church. The three sections of the large windows on the west side bear the names of the three pastors of the congregation. The middle section is a memorial, by the congregation, to the lamented Rev. J. K. Millet and wife. The side sections were contributed one, by Rev. H. Mosser, and the other by Rev. G. S. Sorber. The other windows in the main room are beautiful memorial windows given by the people of the church and community. The bell, pulpit, furniture and chandeliers were contributed by members of the congregation. The windows of the chapel were presented by different classes of the Sabbath-school. The cost of the church without the furniture and glass, was a little more than \$7,000. Including the ground and all furniture and gifts, the cost was \$12,000. On the morning of the dedication, it was announced that only \$2,000 were needed to clear the church of all indebtedness. By a quiet and judicious method over \$1,500 were soon secured, leaving an indebtedness of only a little over \$400 to be provided for. This certainly is a very good showing; and for a congregation numbering only 141 members is doing remarkably well. It shows a wholesome zeal and energy in the

management with which the work has been carried forward. The people may be humbly proud of the good and noble work done, and others may learn what may be accomplished when Christian people are united in efforts and purposes. Besides this financial work the pastor reported that 31 persons were received into membership during the last year. So there is every reason for believing that the good Lord has prospered and blessed this dear people. May His blessing continue with them so that their new church home may witness to them still greater measures of Divine love and grace.

Endowment Notes.

Educational Convention at St. Clairsville.

A third educational convention within the bounds of Juniata Classis, was held at St. Clairsville, Bedford county, Pa., during the last week of January. Rev. E. S. Hassler is pastor and did all in his power to inform his people beforehand of the character and object of the proposed convention. That we were cordially received and hospitably entertained by the people goes without saying.

The following brethren were present and took part in the work, viz., Revs. F. A. Rupley, J. David Miller, I. N. Feigenthal, C. S. Sigle, C. W. Sumner, C. H. Heilman, T. C. Apple, C. J. Musser, and D. S. Dittmar, the assistant superintendent. The congregation saw among these three former pastors.

Sessions of the convention were held on Monday, Tuesday and Wednesday evenings, and also on Tuesday and Wednesday afternoons—five in all. In spite of bad roads and very much mud the congregations were large. Some of our people in town have no idea of what going to church under such disadvantages means. We are afraid, from what we know of them personally, they would have remained at home. But here the expectation first, and, afterwards, the interest in the convention was such that the large and comfortable audience room was filled during all the sessions with a most attentive audience. The brethren could not help making good speeches when they had such interesting topics and such an interested people.

The success of the convention seemed to us indeed assured already the first evening when, after an address of welcome by the pastor, Father Rupley, in his own inimitable style, spoke to us for an hour on the early struggles of the Seminary. In some sense he was part of that told. During the sessions following we listened to addresses well prepared, then to speeches, short, pointed, timely.

The following list of subjects will give the reader some idea of the character of the addresses—"The Theological Seminary necessary for the progress of the church," "The necessity of an educated ministry," "The Faculty of the Seminary—the field of instruction they must cover," "The need of additional Professors," "Franklin and Marshall College—its history and present condition," "Relation of the College to the Seminary," "Past Endowment of the Seminary—by whom was it done?" "What has been done in the present movement?" "What can we do?"

The convention was a success in every way, and we know it will be long remembered by the people. They learned much about the history of the church and her institutions they never knew before, and much which, but for this convention, they likely would never have learned. When our people are once familiar with the history of the past, we feel confident they will be proud of that history, and it will be to them an inspiration to walk in the way of the fathers and to take up and carry on the work they began so well.

After the convention came the practical part of the work. That part of the work has not been finished yet, but the contributions, when all gathered, will be a sum beyond what we expected. We need not publish figures. We consider this part of the work a success too. We are pleased, indeed. Suffice it to say, that, if all our people do as well, comparatively, the Potomac Synod will endow its professorship—and another besides. Certainly we can succeed in this work. If not, we would like to know why not. It stands to fact we can. C. J. M.

Wichita University.

The board of trustees of the Wichita University held a meeting on the 25th ult., and transacted some very important business relating to the institution. Reports were received from the different committees and it

was agreeable to learn that all had performed the work assigned and were prepared to make an interesting report.

The committee on finance reported that all parties who had promised money for the institution had placed funds in the hands of the Rev. D. B. Shuey for the payment of the same when needed. The committee awarding contract for building reported that Mr. Ben Downing had given bond as contractor. The treasurer of the board gave bond for \$25,000. It was decided to roof the building with hard vein blue slate instead of tin as had been at first contemplated. The slate will be secured in Northampton county, Pennsylvania, and is the best roofing slate used.

One of the most important things transacted was the election of a president. This question is recognized as of paramount importance to the prosperity of the institution and hence no little thought was expended in selecting a man who it was believed could fill the position with credit. Rev. N. C. Schaffer, Ph. D. of Keystone State Normal School, was elected as president. For some time he has held a similar position in that institution which is universally recognized in Pennsylvania as being one of the best educational institutions in that state. He is comparatively a young man, graduated at Franklin and Marshall college, Pa., and also completing the course of study at both these institutions he went to Germany and spent two years attending the lecture course of some of the leading universities in that country. He then returned to this country and has ever since spent his time in the lecture room. He was highly recommended for this position by all the leading men of the church in the east, who are interested in educational matters.

Although he has been elected president there is no assurance that he will accept the position. He has not been apprised of the fact that he has been under consideration by the board for the position. He was elected because he was considered of true merit and not because of wire work, which so often figures in such matters. It is believed, however, that he can be induced to take the place, and if he does the board feels confident that the selection has been a wise one.

His duties will commence on the first of July next. The other members of the faculty will be selected by the president and board of trustees. The course of study will also be determined by the same individuals. It, of course, is not known how far the curriculum will extend, but there is a fund sufficient to employ a good-sized faculty, and the course will doubtless be one that will be a credit to any institution in the state.

Selection of a faculty and a course of study will be the first work to be considered by the president.

The Rev. D. B. Shuey, who is president of the board, and who some months ago made a trip to the east for the purpose of raising money for the institution, has already made collections amounting to several thousand dollars and the same has been placed on interest. Mr. Shuey arrived in the city yesterday morning for the purpose of attending the meeting of the board and left last evening for his home in Emporia.—*Wichita Eagle*.

A Card.

Since the death of Elder T. J. Craig the undersigned has been acting treasurer of the Pittsburgh Synod, only, however, to the extent of paying the missionaries their past quarter's apportionment. To avoid the expense of calling an extra session of Synod, the President, Vice-President and Clerk have united in requesting me to continue to act as treasurer until the regular meeting of Synod.

Bro. Craig's executor, at the request of the above officers, has surrendered all Synodical funds and books in his possession. And the treasurers of the several Classes are, by the same authority, requested to forward me their Synodical funds. Also all parties holding bills against the Synod are asked to address

JOHN H. PRUGH,
Cor. Grant and Webster Ave.,
Pittsburg, Pa.

March 1st, 1887.

Notice.

The Board of Missions of the Pittsburgh Synod will meet in the Reformed church at Kittanning, Armstrong Co., Pa., on the 29th of March, A.D., 1887, at 2 o'clock, P.M. All missionaries under the care of this Board are

A LIBERAL OFFER.
To and for NEW SUBSCRIBERS.
"THE MESSENGER" and a good book, the retail price of which is \$1 25, for \$2.00 Cash.

By reason of having an extra supply of the book named we are enabled to make the following offers:

1. To any one as a new subscriber sending us \$2.00 cash, we will send **THE MESSENGER** for one year and a copy of "Way-side Gleanings in Europe," by Rev. B. Bausman, D.D., post paid.
2. To any one sending us the name of a new subscriber and \$2.00 cash, we will send a copy of the same, postpaid.

Address,

Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia.

kindly requested to send their reports to the Secretary, Rev. J. H. Prugh, Pittsburgh, Pa., in time for the above meeting.

JOHN W. PONTIUS, president.
Cochran, Pa., Feb. 24, 1887.

Correction.

In the item under the head of *Manheim, Pa.*, in our last issue, the types somewhat enlarged the amounts given of the bequests of Mrs. Uhler, deceased, to objects of church benevolence. They should have read—amounting to \$3500.00. Among these were bequests of \$1000.00 each to Home and Foreign Missions.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Philadelphia.—*Bethel Reformed Mission.*—Bethel Reformed Mission, at 21st and Tasker streets, celebrated its second communion on Sabbath afternoon, February 27. During the two weeks previous, special services were held by the Reformed pastors of the city. Eight persons were added to the membership, six of them being young men. Rev. Dr. Van Horne conducted the sacramental service, assisted by the writer. Forty-three persons communed. This mission is its present chapel has been erected its Sabbath school and church attendance has increased. In connection with the recent evangelistic movement in Philadelphia the district around it was visited and new scholars added, until now there are over a hundred on the roll. And it has also been performing a most important mission in reaching the unchurched masses. Most of its present membership and Sabbath-school have been gathered out of non-church going families. When the corner-stone of the present chapel was laid last summer on a Sabbath afternoon, a large number of young men were playing baseball about a square away. And one of the Philadelphia papers rather facetiously contrasted the two meetings. At this communion two young men who belonged to the baseball club united with the church and most of them are coming to church and Sabbath-school. Another who united was a reformed drunkard. A chapel that is performing such a mission and reaping such blessed results deserves support. We trust the church will give it. Philadelphia Classis, at its last meeting, appropriated \$600 toward this mission, for its building, etc. Very little of this money has been paid. We trust the brethren of the Classis will hasten to redeem her pledge. J. I. G.

Norristown.—Rev. S. R. Bridenbaugh has removed to Norristown, Pa., and has entered upon his duties as pastor of Church of the Ascension. Correspondents will please notice his change of address from Bloomsburg to that place.

Arendtsville.—At the invitation of the Arendtsville, Pa., congregation, Rev. M. H. Sangre, pastor, on the 5th ult., Geo. Kinzo Kaneko, student at Franklin and Marshall College, delivered a lecture on Japan in that place. On Sunday evening following he spoke before the Heller Missionary Society of the congregation on the work and progress of missions in Japan. The house was filled with attentive listeners on both occasions.

Shanksville.—The Reformed church at Shanksville, Pa., Rev. H. King, pastor, has been repaired, refitted, re-furnished, and made very cozy and beautiful. It was consecrated on Sunday, the 27th of February, Rev. A. R. Kremer preaching the sermon, and, notwithstanding the great snow storm of the season, the expenses were more than provided for by the amount of \$143. A number of donations were also made, such as the pulpit, altar, reading-desk, substitute for stained windows, etc. This congregation is to be greatly commended for its spirit of enterprise and devotion, and promises good things for the future. Nine young people were confirmed at the evening service as the first fruits of the new era.

Greensburg.—Rev. S. B. Mase, of Massillon, Ohio, has accepted a call to become pastor of Second Church in Greensburg, Pa., to succeed Rev. J. W. Love.

New York.

New York.—In consequence of the tearing down of the house in which the Emigrant Mission had its headquarters, the missionary has secured new quarters, No. 6 State Street. Correspondents will please take notice of the change in address.

Continued on 8th Page.

Business Department.

REV. CHARLES G. FISHER,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

\$2.00 a year, in advance, postage included. Six copies to one address for one year, \$10.00.
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Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.
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Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.
We do make mistakes sometimes, and we want the aid of pastors, agents and all interested, in correcting them.
COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "The Messenger."

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FOR PASTORS.

The Passion, Isaac Williams, postpaid, \$1 25
The Suffering Saviour, Krummacher, postpaid, 1 00
The Passion Week, Manual, Moravian, postpaid, 25
Harmony of the Gospels, Rev. J. M. Fuller, postpaid, 45

FOR SUNDAY SCHOOLS.

EASTER SERVICE, No. 1. Published by our Board, \$2.00 per 100.
Beautiful Morning, \$4.00 per 100.
Chimes of the Resurrection, \$4.00 per 100.
The Early Dawn, \$4 00 per 100.
Easter Service Annual, \$4.00 per 100.
Published by Emma Pitt.
Life from the Dead, \$4.00 per 100.
Easter Carols, \$3 00 per 100.
Published by J. J. Hood.

FOR CHILDREN AND READERS.

Easter Eggs, Illustrated, postpaid, .45
Easter Walk, postpaid, .05
Address,

Reformed Church Pub. Board,
907 ARCH STREET,
PHILADELPHIA, PA.

NEW & OLD BOOKS.

We would call attention to the following books that have been recently published, and are for sale by us at the prices named, postpaid:

The Substantial Philosophy. Rev. J. I. Swander, D.D., \$1.50
Letters to Boys and Girls about the Holy Land and the First Christmas. Rev. Theodore Appel, D.D. .75
Lord's Portion. Rev. H. Harbaugh, D.D., Paper, .25 Muslin, .30
Service Book & Hymnal. Rev. W. F. Lichliter, Plain Muslin .25 Red Edges " .40
Historic Manual of the Reformed Church in the U. S., Rev. J. H. Dabbs, D.D., \$1.50
A Treatise on Baptism, Rev. J. J. Leberman, .60
Recollections of College Life, Rev. Theodore Appel, D.D., 1.25
Beginnings of the Theological Seminary of the Reformed Church in the U. S., Rev. Theodore Appel, D.D., Paper, .50 Muslin, .75
A Child's Life of Christ, Rev. C. Z. Weiser, D.D., 1.00
The Gospel Call, Book of Sermons by Rev. J. K. Millet, deceased; edited by Rev. C. S. Gerhard, 1.50
History and Doctrines of the Reformed Church, by Rev. J. H. Good, A Tract. 50 Copies, 1.00 100 " 2.00 300 " 5.00
Directory of Worship, Muslin, .50 Imitation Morocco, 1.00

OLD BOOKS AT REDUCED RATES.

Wayside Gleanings, by Rev. B. Bausman, D. D., former price, \$1.25, .60
Christological Theology, Rev. H. Harbaugh, D.D., Single Copy, .05 Dozen, .50
Address,

Reformed Church Pub. Board,
907 ARCH STREET,
Philadelphia, Pa.

Miscellaneous.

To a Blue-Bird in February.

BY DANKE DANDRIDGE.

I hear the blue-bird's quaint soliloquy,
A hesitating note upon the breeze
Blown faintly from the distant tops of
trees,
As though he were not sure that spring is
nigh,
But fed his hopes with hints of melody.
I would I had a spirit-harp to seize
The bolder tenor of his rhapsodies
When apple blossoms swing against the sky!
On every dark or blust'ring winter day
That airy harp the blue-bird's lilt should
play,
And, as I heid my sighs and paused to hear
The wand'ring message, with its full-fed
cheer
And ripe contentment, to my life should bring
The essence and fruition of the spring.

—Independent.

Selections.

He who hath not laughter in his soul, let
no such man be trusted.

They are never alone that are accom-
panied with noble thoughts.—*Sir Philip Sid-
ney.*

There is nothing men wish so much to
keep, and which they husband so ill, as their
own lives.—*La Bruyere.*

Pleasure must first have the warrant that it
is without sin; then, the measure, that it is
without excess.—*J. G. Adams.*

The good angels are wiser and can do
more than the evil angels. The reason is,
they have a mirror wherein they look
and learn: "the face of the Father."—*Lu-
ther.*

In Thy presence we are happy;
In Thy presence we're secure;
In Thy presence all afflictions
We will easily endure;
In Thy presence we can conquer,
We can suffer, we can die;
Far from Thee, we faint and languish;
Lord our Saviour, keep us nigh!

—W. Williams.

Personal.

Mme. Kuki, the Japanese Minister's wife,
has just acquired a command of English and
is very proud of the accomplishment.

The oldest ex-Cabinet officer now living is
Historian Bancroft, who was President
Polk's Secretary of the Navy forty-two years
ago.

The tombs of La Fontaine and Moliere, in
Pere La Chaise, are crumbling rapidly to
ruin, and scarcely a letter of the inscriptions
is now visible.

The income tax returns in Germany for
the past year show that Krupp, the gun
manufacturer, pays taxes on \$1,250,000, the
highest income of any individual in Ger-
many. Herren Rothschild and Bleichroder
rank next, with about \$625,000 each.

The ex-Empress Eugenie has spent a con-
siderable portion of her fortune in building a
mausoleum at Farnborough for her hus-
band, Napoleon III., who at present lies in
St. Mary's Church, Chiselhurst, and for
her son, the Prince Imperial, who lies by
his father's side. The structure is nearly
completed.

The Emperor William has always regret-
ted that he has never been able with his
own hands to pluck an edelweiss. A loyal
Svorian now tells him that there is a spot,
probably the only spot in the world accessible
by carriage, where the edelweiss grows. In
a charming country at the foot of the
Hohechwab Mountain lies the little town of
Aflenz, whence by a comfortable carriage
road the traveller can easily reach the spot
where the finest edelweiss is found in sur-
prisingly large quantities.

Science and Art.

A Gloucester (Mass.) man has invented a
swinging centreboard which, when lowered,
will maintain a vertical position, no matter to
what extent the vessel may heel over. This,
it is claimed, prevents leeway of the vessel,
while the weight tends to right it; and as the
centreboard always presents a vertical surface
in the water, it causes the vessel to move
readily answer the rudder.

A chimney on fire called out some of the
Baltimore firemen the other day. When
they reached the house one of them drew a
big pistol, and standing below, fired five shots
up the chimney. Instantly the soot and fire
dropped down, and the fire was extinguished.
The concussion loosened the accumulated
soot. The police and firemen of that city say
it is an old practice with themselves and has
never failed.

The earth's internal heat is now being
forced into practical service at Pesth, where
the deepest artesian well in the world is being
sunk to supply hot water for public baths and
other purposes. A depth of 3,120 feet has
been reached, and the well supplies daily
176,000 gallons of water heated to 158 deg.
Fahrenheit. The boring is to be continued
until the temperature of the water is raised to
176 degrees.

The borings in the Delta of the Nile under-
taken by the Royal Society, and entrusted
to a detachment of the Royal Engineers by
permission of the British Secretary of State
for War, have now reached a depth of nearly
200 feet without the solid bottom having been
reached, a depth greater than was generally

anticipated. A consignment of specimens
has lately arrived in London, and is now
under examination.

As a feat of engineering the tunnels of the
St. Gothard and Mont Cenis have been sur-
passed by a tunnel near Schemnitz, in Hun-
gary. It is 10 3/4 miles long, about 10 feet
high, and 5 broad. It has taken nearly a
century to complete, and cost \$5,000,000, and
its purpose is to carry off the water from the
mines. The work has suffered long intervals
of stoppage, once for thirty and again for
twenty years, and is estimated to effect an
annual saving of \$50,000.

Items of Interest.

There are now about 425,000 drinking sa-
loons in all France.

The foundations of an antique temple and
several tombs have been unearthed at La
Rochelle.

The latest census (1886) gives France a
population of 38,218,903, an increase of 536,
855 in the last five years.

Since 1870 the French Republic has had
fourteen different cabinet ministers of educa-
tion and public worship.

The total number of immigrants who ar-
rived in the United States last year was 386,
755 against 326,151 in 1885.

The highest spot inhabited by human be-
ings is said to be the Buddhist cloister of
Hanle, Tibet, where 21 priests live at an al-
titude of 16,000 feet.

Renan, the infidel author of a "Life of
Christ," has written and published a novel
which has given great offence on account of
its gross, sensual immorality.

California has 4,000 wine-growers, and at
least 160,000 acres are planted in vines. This
represents an investment of \$60,000,000 and
gives employment and support to 150,000
persons.

Whether a cider mill is a worse and more
profitless institution for a town to have than
a milliner's shop is a question which the
people of Cornville and Palmyra, Me., are
discussing.

Secretary Manning has resigned the Treas-
ury at Washington in order to become pre-
sident of a new bank in New York city, at a
salary of twenty thousand dollars a year.
Treasurer Jordan has also resigned in
order to become vice president of the same
bank.

There are not less than 422,000 saloons in
France, one for every 10 male adults. The
poor board of Paris has to meet an annual
expense of \$10,000,000. This sum has in-
creased fourfold since the expulsion of the
sisters of mercy from all houses of charity and
their replacement by lay nurses.

At the request of the rector of the Univer-
sity of Upsala, and by resolution of the Univer-
sity Council, it has been determined to
introduce the facilities for manual education
of such university students as would prefer
to spend their leisure at the work-bench
rather than in the drinking-saloons. This
privilege of learning wood-carving, cabinet-
making, etc.

An English journal says that "the con-
sumption of paper and the volume of its
manufacture are sometimes taken as stand-
ards of civilization," and strangely regard-
less of the conclusions which its readers
are likely to draw, publishes the number
of mills in different countries. By this
enumeration the United States stands first,
having the greatest number of mills; Ger-
many second, France third, and England
fourth.

Clergymen and those who have received
blank forms to secure signatures petitioning
the Legislature of the State of New York
to investigate as to the lawlessness of gam-
bling in Kings and Saratoga counties, the
failure of prosecuting officers and Courts to
enforce the laws, and also protesting against
the proposed measures to legalize gam-
bling upon all agricultural fair grounds and
race-tracks, are to make returns forthwith to
the New York Society for the Suppression of
Vice.

In speaking of the wonderful growth of
Minneapolis, O. R. Sidle, president of the
First National Bank of Minneapolis, said:
"We're proud of our city, and I don't ex-
aggerate when I say it's a wonderful place.
I went there from York, Pennsylvania, in
1857. At that time it was government land.
To day it is the greatest wheat market in the
world, has 37,000 assessed voters, is the
principal city of the greatest agricultural dis-
trict in the world and manufactures every-
thing the country needs but iron. There
are six lines of railroad running to Chicago
alone, and there are daily 182 arrivals and
departures of trains. In the flour business
alone 33,000 barrels are manufactured daily.
We have wealth, culture, religion and the
finest hotel in the country. Our wealth is
deposited in seventeen banks, three of which
have a capital of \$1,000,000 each, and the
smallest of which has a paid up capital of
\$100,000. Our refinement and culture is ably
represented by a dozen or so newspapers;
our religion evidenced by 103 churches, and
our principal hotel cost \$1,400,000. A pretty
good showing, I think, for a twenty-eight-
year-old town."

Useful Hints and Recipes.

OATMEAL BISCUIT.—Four ounces each of
flour, oatmeal, sugar and butter, half a tea-
spoonful of baking powder, one dessert-
spoonful of milk, one egg, ground ginger to
taste. Bake twenty minutes in a pretty hot
oven.

Never place fresh eggs near lard, fruit,
cheese, fish or other articles from which any
odor arises. The eggs are extremely active
in absorbing power, and in a very short time
they are contaminated by the particles of ob-
jects in their neighborhood, by which the pec-
uliar and exquisite taste of a new laid egg is
destroyed.

POTTED CHICKEN.—This is an agreeable
relish, and makes a pleasant luncheon when
traveling. Take a roast fowl, and carve off
all the meat; take two slices of cold ham

and chop it with chicken; add to this one
quarter pound best butter; add salt and
pepper to taste; now pound this all together
to a paste; put the mixture in a jam-pot;
cover closely. It will keep in a cool place
ten days.

Toilet cushions are no longer the unwieldy
affairs of old, being now cut diamond shape,
two joined together, with the inevitable flit
of satin ribbon. The odds and ends about
the room are now concealed in etched
cases. Umbrellas have their case and are
not in sight when the borrower calls, and the
soiled linen goes in a Holland bag, on
which is etched a Margery Daw hanging out
clothes.

POTATO FRITTERS.—Boil and mash five or
six potatoes; add a piece of butter about the
size of a walnut, one saltspoonful of white
pepper, one teaspoonful of salt; stir in
milk until they are just thin enough to
pour; drop large spoonfuls into deep boiling
lard.

THE TABLE.—Let the table, when no one
is present but the home circle, be the model
of what it should be when surrounded by
guests. Lay a piece of thick cotton flannel
under your table cloth. Even coarse napery
will look a much better quality with a sub-
cover than if spread directly over the bare
table top.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

HISTORY OF MEDIEVAL ART. By Dr.
Franz von Reber, Director of the Bavar-
ian Royal and State Galleries of Paintings,
Professor in the University and Polytechnic
of Munich. Translated by Joseph Thacher
Clarke, with 422 illustrations and a Glos-
sary of Technical Terms. New York:
Harper and Brothers, Franklin Square.
1887.

We have withheld this notice one week in
order to give the work the examination its
importance demands. It is not only a pleas-
ing book to read, but one that will repay
careful study. Indeed it is a scientific work
that will have permanent value for the art
student. Its range is very wide, covering the
Early Christian and Byzantine Architecture,
Painting and Sculpture: The Asiatic Art;
The Christian Art of the North until the
close of the Carolingian Epoch; The
Romanic Architecture in Germany; The
Architecture, Painting and Sculpture of the
Romanic Epoch; and the Gothic Architec-
ture, Sculpture and Painting in France, with
their extension into Germany, Italy, Spain,
and the Netherlands.

Along with this there is much history of
the nations and the peculiar characteristics
of art periods, which gave rise to the various
schools, and favored their developments and
transitions. This adds great value to the
book. The advance of Medieval Art is
traced and the logical sequence shown.
This supplies a defect in many previous
works that have merely grouped the art of
antiquity according to the different nationali-
ties.

The 422 illustrations are well selected and
finely executed. The indexes are admirable
and the glossary will serve a good purpose
in reading any work on art. The volume is
large, containing 742 pages, and the whole
make up of the book is very attractive.

BIBLE HISTORY, comprising Old and New
Testament, told in words of Holy Scrip-
ture. Explained by Catechism, Parallel
Bible Verses, and Hymn Stanzas, and il-
lustrated with 125 engravings and maps.
Pp. 138. Allentown: T. H. Diehl. 1887.

This work, originally published in the Ger-
man, is now given to the public in English,
and will be a great help to those who wish
to teach Bible History in a connected form,
with practical effect. The type is clear, the
illustrations distinct and the general appear-
ance of the book very creditable. Price,
single copy, cloth, 55 cents; boards, 50 cents;
per dozen, \$5 00 and \$4 50; per hundred, \$40
and \$35. Address T. H. Diehl, Bookseller,
Allentown, Pa.

HISTORY OF ANCIENT EGYPT. By George
Rawlinson. New York: John B. Alden.
1886. Vol. I., pp. xiv. and 312; Vol. II.,
pp. viii. and 336. Price \$1.25.

The New York publisher, Alden, deserves
the thanks of the public for the literary re-
volution he has created. He has reissued
some of the best standard works in history,
theology, poetry and fiction, in good form,
at incredibly low prices, bringing them with-
in the reach of all. Thus Rawlinson's His-
tory, whose title we have given above, is re-
duced in price from \$6 to \$1.25, though it
comprises two large 12mo. vols., well bound
in fine cloth, with gilt tops, and contains
several hundred illustrations and a map. It
is a marvel of cheapness. And the book
itself is the best in the English language for
the general reader who wishes to acquire,
within a reasonable compass, a knowledge
of Ancient Egypt—its manners, customs, art,
science, literature and religion—together with
a full and clear presentation of the course of
its history from the foundation of the mon-
archy to the loss of independence. The
author is Professor of Ancient History in the
University of Oxford, and is widely known
through his "Seven Great Monarchies," and
other works, which have also beenrepub-
lished by Alden. Himself acquainted with
the Egyptian language and writing, and well
read in the entire literature of his subject,
having free access to large and costly works
from which the general public is shut out,
he has drawn his antiquarian and historical
material from primary sources. The result
is an interesting, scholarly and trustworthy
history, written in a clear and beautiful
style, and touching on all points on which
the reader desires information. The first
volume gives an account of the Land, Cli-
mate and Productions; The People and their
Neighbors; Language and Writing; Litera-
ture; Agriculture; Architecture; Mimetic
Art; Science; Religion; and Manners and
Customs; all of which is made clear to the
eye by no less than 108 illustrations. The
second volume, with 63 illustrations, is de-
voted to the chronology and history from the
earliest period to the close of the 26th
dynasty, B. C. 527. We heartily commend
the book to all our ministers and intelligent
laymen, to whom, however limited their
means, it is now made accessible by its
amazingly low price.

NATURAL LAW IN THE SPIRITUAL WORLD.
By Henry Drummond. New York:
John B. Alden. 1887. Pp. 285. Price,
40 cents.

This book has been before the public for a
number of years. It is now reissued by
Alden in an excellent form at an incredibly
low price. Ever since its first publication it
has commanded wide attention. Perhaps no
late work of an apologetical character has
been more popular. It is based on the all-
important thought, that Nature and the Super-
natural constitute one system with an all
pervading unity. In both we have the same
truths and principles in varying forms; and
while we regard the expression "natural law
in the spiritual world" as a *contradictio in
adjecto*, we are certain that the underlying
idea is sound, viz., that the laws of the
natural world have their exact correspon-
dence in the spiritual world. The book is
very fascinating, and no one can read it
without receiving much intellectual and
spiritual benefit.

The March OLD TESTAMENT STUDENT
comes for the first time from New Haven,
Conn. For five years it has been published
at Morgan Park, Ill. The results of the
change from west to east will be watched
with much interest. This number contains
a good deal that bears on the subject of
Bible study by College students. The edi-
torials, and also an editorial article relate to
this. A plea is made for a broader and
deeper intellectual study of the Bible by
College men, without, however, any abate-
ment of the spiritual study now being done.
The article forms the substance of an ad-
dress delivered before the New England Col-
lege Y. M. C. A. conference recently held
in New Haven. Prof. Hermann V. Hil-
precht, of the University of Pa., gives his
readers an insight into the private life of
Prof. Franz Delitzsch of Leipzig. Anything
about this venerable Leipzig professor, under
whom so many American students have
studied, is of great interest to theological
circles. Prof. Hilprecht—in his translation
of Delitzsch's autobiography from the Nor-
wegian—gives a short history of Delitzsch's
youthful days, his his rationalistic tendencies
when a student, his conversion, his connec-
tion with the missionary Becker and his later
efforts for the conversion of the Jews. Prof.
Edward C. Mitchell, in his article on "Amer-
ican Explorers in Palestine," pays just tri-
bute to Dr. Edward Robinson, "the first
scientific traveler" in the Holy Land. Dr.
Mitchell also reviews the work done by Dr.
Eli Smith, Lieut. Lynch, Dr. Wm. M. Thom-
son, Dr. T. J. Barclay and others. The re-
sults are, indeed, highly creditable to Amer-
ican scholarship. Dr. Beecher's work on the
Sunday-school Lessons is being more highly
appreciated with each month. Besides these,
we have the usual Notes and Notices, Book-
reviews and Bibliography. This price of this
Journal is only \$1 per year.

Address: The Old Testament Student, P.
O. Drawer 15, New Haven, Conn.

ST. NICHOLAS for March contains:—
Frontispiece, drawn by Reginald B. Birch;
The Boyhood of Thomas Bailey Aldrich;
Piscataqua River, poem; Historic Girls, VII;
Pin-Wheel Time; The Turtle's Story; The
Diffident Ichthyosaurus; Juan and Juanita,
ch. V.; Winter, poem; A Lesson in Patriot-
ism; How Doubledarling's Old Shoes be-
came New; Jenny's Boarding-house;
Answered Riddle Jingle; Ready for Busi-
ness; "Oh!" The Tongs, poem; What a
Boy saw in Madeira; A Little Lesson in
French, verse; Tommy Interviews a Peacock
Feather; Paul and Nicolai in Alaska; A
Mother Goose "y Jingle; A New Leaf from
Washington's Boy Life; A Happy Family;
St. Nicholas Dog Stories, XXIII; The Story
of Grumble Tone, poem; Maggie Grey's
Bird; The Poet, Christopher Crum; More
about Gas-Wells; The Brownies' Friendly
Turn; The Bulrush Caterpillar; A Lesson in
Natural History, verses; Jack-in-the-Pulpit;
The Letter-Box; For Very Little Folks; The
Riddle Box.

The CENTURY for March contains "Grande
Pointe," "Hundredth Man," "Composite
Photography," "The Coinage of the Greeks,"
"French Sculptors," "The Cathedral
Churches of England," "Faith Healing and
Kindred Phenomena," "The White Man of
the New South," and "Camping-out in
California." Poems—"By the Waters of
Babylon," "The Clock of the Universe,"
"In a Dark Hour," "The Song of Songs,"
"Dakota," "In the Lane," "Little Jack"
(in negro dialect), also "Bric-a-Brac" and
"Open Letters." The Lincoln history enters
upon a new stage of the life of its subject,
the first period of his intellectual develop-
ment, including the first forty years of his
life and ending with his term in Congress,
now having been considered. The second
period of about ten years, concluding with
his speech-making in New York and New
England, is now to be treated; and the par-
ticular topic for the present month is "The
Movement for Slavery Extension." Open
Letter on "Lincoln's Ancestors in Virginia."
"Topics of the Time." Instead of a battle
paper, Mr. Charles F. Benjamin, formerly a
clerk in the War Department, gives recollec-
tions of Secretary Stanton. A full-page
engraving of Mr. Stanton's portrait is printed
as the frontispiece of the magazine.
"Memoranda on the Civil War." The bat-
tle of Chickamauga will be considered in the
April number.

POPULAR SCIENCE MONTHLY. Contents for
March—Are Railroads Public Enemies? by
Appleton Morgan; A Mount Washington
Sandwort, Grant Allen; Birds and their
Daily Bread, William Marshall; Higher
Education of Women and the Family, Lucy
M. Hall, M.D.; The Habits and Family His-
tory of Centarians, Professor Humphry,
F. R. S.; How a Naturalist is Trained, J. S.
Kingsley, Sc. D.; Celebrated Clocks,
Frederic G. Mather, illustrated; Comparative
Psychology; Its Objects and Problems, T.
Wesley Mills, M.D.; The Giant Birds of
New Zealand, Horatio Hale; Genius and
Mental Disease, William G. Stevenson, M.D.;
Animal-Plants and Plant-Animals, Dr. Pfuhl;
Sketch of Edward L. Youmans, by his Sister,
with portrait; Editor's Table: Death of Prof.
Youmans—Functions of the State; Literary
Notes; Popular Miscellany; Notes.
Published by D. Appleton & Co., 1, 3 and
5 Bond street, New York.

The March MAGAZINE OF AMERICAN
HISTORY contains—"Fredericksburg First
and Last," by Moncure D. Conway; Charles
H. Peck's second paper on "John Van
Buren: A Study in By-gone Politics;" "The
Wreck of the Saginaw," by Edmund B.
Underwood, U. S. N.; "Historic Homes on
Golden Hills," by the Editor; "The First

Mayor of New York City, Thomas Willett,"
by Dr. Charles W. Parsons, Vice-President
of the Rhode Island Historical Society; "An
Interesting Inquiry," by Andrew McFarland
Davis; "The Birthplace of Chancellor
James Kent," by William S. Pelletreau;
"Incidents in Sir Walter Raleigh's Life," by
Hon. Horatio King, and "The First Religious
Newspaper in America," with fac-simile of
opening page.
\$5 00 a year in advance. Published at 30
Lafayette Place, New York City.

CASSELL'S FAMILY MAGAZINE for March,
The serial, "Vere Thornleigh's Inheritance,"
opens the number, and is followed by an in-
teresting paper on "Street Entertainments."
A paper called "An Emigration Made Easy,"
follows this. The "Family Doctor" this
month discusses the question of "The Worth
of Fish as a Food," and decides that it is a
very good thing to eat at the proper time, but
that it should never be eaten at night. "The
Land of Ice and Snow" is the title of a
paper on the sports and industries of
Canada. In the papers on "Phases of a
Woman's Life," the subject for this month is
"Wifehood and Motherhood." "Employ-
ments for Gentlewomen" is a practical
paper recommending women to study den-
tistry and chiropody, and there is an inter-
esting article on "Famous Flags of Field
and Fleet," which is to be continued.
"Musical History as a Popular Study,"
"Seasonable Snacks," "Fashion Letter from
Paris and London," short stories, serials,
poems and plenty of pictures make up the
number.

Cassell & Company, 15 cents a number,
\$1.50 a year in advance.

LITTELL'S LIVING AGE. The number of
Littell's Living Age for the week ending
March 5th contains—The House of Douglas,
Edinburgh Review; Major and Minor, by
W. E. Norris, part II.; Good Words; Among
the Transylvanian Saxons, Blackwood's
Magazine; The Strange Story of Margaret
Beauchamp, by George Fleming, conclusion,
Macmillan's Magazine; The Seventh Earl
of Shaftesbury. Incidents in his Life and
Labors, part II.; Leisure Hour; A Lover of
Leisure, Temple Bar; An Old Couple, Con-
temporary Review; and Poetry.

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pages each (or more than 3,300 pages a year)
the subscription price (\$8) is low; while for
\$10.50 the publishers offer to send any one of
the American \$4.00 monthlies or weeklies
with the Living Age for a year, both postpaid.
Littell & Co., Boston, are the publishers.

Married.

On the 22nd ult., at the residence of the
bride's parents, Mr. Levi C. Maskey to Miss
Florence V. Smith, both of Frederick county,
Md.

On Feb. 22, 1887, at the bride's home, near
Duncannon, Pa., by the Rev. S. S. Meyer,
Mr. John C. Haas to Miss Annie E. Som-
mer.

February 22, 1887, at the residence of and
by Rev. A. A. Black, assisted by Rev. D. N.
Harnish, Butler, Pa., Mr. E. Grant Reichel,
Moriestown, Pa., to Miss Lizzie Hartracht,
Saegetown, Pa.

In the Reformed church at Shepherdstown,
W. Va., February 23rd, 1887, by Rev. B. F.
Baumann, Mr. William M. Siale to Miss
Estella Poffenberger, both of Shepherdstown,
W. Va.

By the same, on February 24th, 1887, at
the residence of the bride, near Shepherds-
town, W. Va., Mr. Thomas J. Clapham to
Miss Emma Reynolds, both of Jefferson Co.,
W. Va.

Obituaries.

Obituaries to be inserted must be no longer
than three hundred words.

In Memoriam.

LAURA K. GERHART.

At Lancaster, Pa., at her home on the
College Campus, early on Saturday morning,
the twenty-sixth of February, departed the
spirit of a young girl, whose beautiful Chris-
tian character and lovely disposition will
ever make her life a pure and holy memory
to all those who knew and loved her.

With intelligence above the standard of
one of her years, a love for literature and
letters (in which she was well versed), com-
bined with true culture, refinement, and
sweet manners—it was a privilege to know
her—to be counted one of her friends.

To those sorrowing friends who loved her
well, it almost seems as if her life was cut off
too soon. She was so young to be called
home! But our faith, her faith, teaches us
to say, in this, as in everything, "He doeth
all things well."

Her life was indeed short, but it was so
beautiful in its earnestness, purity, and fulfil-
ment of duty—she was such a lovely daugh-
ter, sister, and dear friend, that brief though
her life was yet was it "One grand, sweet
song."

She passed away without pain, peacefully,
as she prayed she might. She did not fear to
die. Her faith in Jesus Christ, her Saviour,
was strong and firm.

And now she is with Him in whom she
trusted. May we who loved her, so live, that
on that resurrection morn we shall see hers
among those angel faces,

"Which we have loved long since and lost
awhile."
M.

Fell asleep in Jesus, Meadville, Pa., Feb-
ruary 9th, Mr. Michael Frantzman, at the
ripe old age of 81 years and 11 months.

Father Frantzman was born at Steinboke-
heim, Germany, where under pious parental
influences he was trained from youth up to
lead a Christian life. Being early indoctrin-
ated in the faith of the Reformed church he
remained true and faithful to his vows unto
the end. He was an active, yet modest and
unobtrusive member of St. Paul's Reformed
church, Meadville, Pa. But rarely, indeed,
is it a pastor's privilege to behold such a
spirit of prayer and devotion to Christ as
was manifested in the closing years of this
aged father. With him prayer was—

"His watchword at the gate of death—
He enters heaven with prayer."
H.

Religious Intelligence.

Home.

The pews in Henry Ward Beecher's church sold this year for \$27,861. In 1875 they sold for \$68,997.

The Society for the Promotion of Christian Knowledge intends to send out clergymen to the colonies in charge of batches of emigrants during the present year.

Twenty years have passed since Mrs. Van Cott began her public evangelistic work, after two years of earnest religious effort among the poor of the Five Points. The occasion was recently celebrated by her friends in St. Luke's church, corner of Marcy avenue and Penn street, Brooklyn, by an "all-day meeting."

Sunday evening the second annual meeting of the White Cross Society was held in the church of St. John the Evangelist, Eleventh street and Waverly Place, New York. The Rev. Dr. De Costa, President, read the annual report, and addresses were made by the Rev. D. Packer Morgan, Mr. A. M. Powell, and others.

In 1870 Princeton Theological Seminary had 118 students and Union 117. In 1885 Princeton had 146 and Union 144. This year Princeton ran up to 152 and Union fell to 121; due to a failure of the funds at Union to supply scholarships to students. The total number of students in the seven Presbyterian seminaries was 437 in 1870. In 1886 there are 623 in twelve seminaries. Princeton's endowment is \$200,000 more than Union's, but Union's real estate, being in the city, is worth \$400,000 more than Princeton's.

A prize banner will be presented to the New England State which reports the largest per cent. of increase in membership, including regular and honorary members, of the Woman's Christian Temperance Union; also, to the Middle, Southern and Western States, which makes a similar report; with one for the State beyond the Missouri having the largest per cent. of increase in its membership, and one for the Territory that leads in this respect during the present year. Thus the weakest State is placed on a level, at the start, with the strongest. The banners will be presented at Nashville next autumn at the annual meeting of the Women's Christian Temperance Union. The thorough canvass which is thus sought means the spread of the total abstinence propaganda.

Arrangements have been made for holding the next Ecumenical Council of the Methodist church in the United States in 1891. In the English Committee appointed to consider where the Council should be held, the resolution that it be held in America was moved by the Rev. Hugh Price Hughes and seconded by Rev. C. H. Kelly. Copies of the resolution were sent to the presidents of all the Methodist churches of Great Britain and Ireland, Canada, Australia, West Indies, and Africa, and also to the Secretary of the Board of Bishops of the Methodist Episcopal church in the United States. The last Ecumenical Council—it was the first of the kind held by the denomination—met in London in the fall of 1881. It was very largely attended by members of the denomination from almost all parts of the world, and was considered a great success. The American meeting is not likely to be allowed to fall behind its predecessor.

Foreign.

The next General Conference of Protestant Missionary Societies will be held in London in 1888.

By a vote of the Chamber of Deputies the appropriation for the support of the Protestant theological faculty in Paris has been assured for the current year.

The German Lutheran congregation in the city numbers 124, of whom twenty are Arabs. Dr. Lepsius, son of the renowned Egyptologist lately deceased, is the pastor.

After nearly fifty years' talk, the village of Norten, near Göttingen, is to have a Protestant (i.e., Lutheran) church and pastor. Hitherto the people have been obliged to go five miles to the parish church.

The Russian Consul at Jerusalem has requested all resident Russian subjects to leave for their homes, in accordance with the Turkish law, which prohibits strangers from residing there longer than thirty days.

In the college of Mondragone, near Frascati, in Italy, under the control of the Jesuits, there are sixty students for the Roman priesthood, all of them of noble birth, the sons of princes, dukes, counts, barons, etc.

The Protestants of Ireland number more than is popularly imagined. The Episcopalians number 600,000, the Presbyterians 485,000, the Methodists and Unitarians 110,000, the Congregationalists, Baptists, and other denominations make up about 60,000 more.

A petition on behalf of the Free church of Scotland has been forwarded to Queen Victoria, praying for protection, from French interference, to their mission work in the New Hebrides. The document sets forth that Presbyterian missionaries have been successful in civilizing a large portion of the people of the New Hebrides. Nearly \$900,000 has been expended in carrying on the work, in which sixteen missionaries and over one hundred native teachers and evangelists are engaged. The missions have made 9,000 converts to Christianity, while 50,000 natives have been more or less civilized.

The statistics of the United church of Prussia for 1885 have just been published. The number of births of children whose parents profess the Evangelical faith amounted to 534,137, and of this number 501,430 were baptized. The number of illegitimate children was nearly ten per cent. of the whole number born! Catechumens confirmed: 250,517. Number of communicants: 5,631,957! Churches consecrated, including rededications: 48. Candidates ordained to the ministry: 230. Accessions from other churches (mostly Roman Catholic): 2,588. Losses (to the same): 1,157. Converts from Judaism: 163. Losses (to the same): 3.

The English Baptists are inaugurating a "Queen's Jubilee Fund of the Baptist Union." The object of the promoters of the fund is "to mark our gratitude to God for the privileges and prosperity enjoyed by Baptists during the fifty years of the reign of Queen Victoria by creating a fund to be used in extending and consolidating our denominational missions in England and Ireland. It is not

too much to ask that the total amount contributed to the Queen's Jubilee Fund shall be at least £50,000. Baptists are sufficiently numerous to justify aiming at this figure. The claims of the Home Missions in England and Ireland require more."

During the past few months the Chinese authorities in various parts of the empire have issued proclamations to the people calling on them to live at peace with Christian missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China, that it is probable that every Viceroy of the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the empire to bring all classes of the population to a knowledge of the dangers of persecuting missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian missionaries.

A KENTUCKY OPINION.

Mr. A. P. Baker writes from Friendship, Ky.: "I was so low down when I commenced. I was not able to use it regularly. I believe it would have cured me if I could have had a fair chance. It has done me good. The neighbors notice the improvement; some of them say I 'look so much better,' and others say, 'I never expected you to look as well as you do.' I have been sick so long. It has cured my wife. She is fifty odd years old, and her general health is better than it has been since she was young. If she could see everybody that is afflicted, she would recommend your Home Treatment. She thinks it will cure all diseases."

Letters from patients in nearly every State and Territory appear in the January Health and Life, which, with the brochure of nearly 200 pages, can be had free, by any applicant for it, by mail or in person from Drs. Starkey & Palen, 1529 Arch St., Philadelphia, Pa.

The planters of Hinds, Amite, and Rankin Counties, Mississippi, have felt compelled to give notice to emigration agents to stop enticing the negroes to the swamps of the Yazoo delta. From four hundred to six hundred colored men daily pour into Vicksburg. The emigration from Greene County, Alabama, is the largest of all.

HORSFORD'S ACID PHOSPHATE

In Sleeplessness. Dr. Henry Tucker, Brattleboro', Vt., says: "I have used it in several cases of sleeplessness with very pleasing results."

Rain fell abundantly in Maine last week. In the eastern part the rivers were running high. Two thirds of the teams on Machias River will leave the woods as soon as they can get out. Though too early for spring, the ice in ponds and tide waters is breaking up, and flocks of robins and wild geese have appeared.

A FORTUNE FOR YOU.

All is new; capital not needed; you are started free. Both sexes; all ages. Wherever you live, you should write to Hallett & Co., Portland, Maine; they will send you free, full information about work that you can do and live at home, earning thereby from \$5 to \$25 and upwards daily, from the first start. Some have made over \$50 in a day. The best chance ever known by working people. Now is the time—delay not.

The Times building in Dubuque, Iowa, was burned on Sunday morning. The stock was a total loss, but was fully covered by insurance. It was estimated at from \$10,000 to \$12,000.


Take Ayer's Sarsaparilla, in the spring of the year, to purify the blood, invigorate the system, excite the liver to action, and restore healthy tone and vigor to the whole physical mechanism. Remember that quality, not quantity, constitutes the value of medicine.

While cutting pine timber near Hayward, Wis., recently several men found a tree which contained two full-grown bears and three small ones.

ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

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Virginia.

Winchester.—A large audience was highly entertained on Tuesday night, 22d ult., in listening to the carefully prepared and admirably delivered lecture on "The American Citizen," by Rev. S. L. Whitmore. His subject was handled with much power and evinced a deep research. The characteristics and attainments of the American citizen were presented in an attractive manner. The concert was all that could have been desired, and the programme was an excellent one. The chorus, "Chiming Bells," by Mrs. Maggie Bryant, Misses Georgia Hamilton, Emma Snapp and Lizzie Purcell, and Messrs. Oliver and Munroe Snapp and Vance W. Striker, rang out clear and distinct. The sweet voices of Misses Purcell and Hamilton in the vocal duet, "On the Moonlight Stream," were much enjoyed. Indeed, upon the whole, a delightful evening was spent by all present. The net receipts were about \$40.—*Times.*

Maryland.

Mechanicstown.—*Missionary Convention.*—The people of Trinity Reformed church were highly entertained, instructed and nourished spiritually on Friday last at their church by the neighboring Reformed ministers on the occasion of the Missionary convention led under the auspices and by the appointment of Rev. A. C. Whitmer, Missionary Superintendent of the tri-Synodical Board, and editor of the *Missionary Herald*. At the morning session the "Object of Missions" was set forth in telling addresses by Revs. Souders, Weber, Santee, D.D., and the superintendent; offerings \$3.16. At the afternoon session Rev. Conrad Clevier delivered a stirring address on "Motive," holding the audience spellbound for 70 minutes; he was followed by short addresses by Revs. Weber, Souders, and Dr. Santee; offerings \$3.33. In the evening the Superintendent, Rev. A. C. Whitmer, though not at all well, made a long and telling address on "Method"—organization and co-operation; offerings \$18.15. The meeting was one long to be remembered, deep and lasting impressions were made upon the audience present, and will doubtless prove a great blessing not only to the membership of Trinity but also to the members of other churches present.

Rocky Ridge.—*Missionary Society Organized.*—Last Sunday no service was held in the Reformed church at Rocky Ridge lest it might be the means of spreading the fever which exists in some families there. The pastor therefore gave the entire day to Creagers-town. In the evening a missionary service was held, missionary hymns were sung, prayers offered, and a missionary sermon was preached. At the close of the service nineteen persons in response to the appeal, came forward and organized themselves into a missionary society by electing Mr. J. A. P. Mathias, president; Miss Mattie Zimmerman, vice-president; Mr. John W. C. Zimmerman, secretary, and Levi C. Harbaugh, treasurer. The society then resolved itself into a committee of the whole to solicit members until next meeting, and Miss Bessie Zimmerman, Mrs. Mattie Bamsburg, and Messrs. C. E. Graham, J. A. P. Mathias and C. A. C. Ohler were constituted a committee to draw up a constitution and by-laws.

Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.
Per James T. Reber, treas. of Classis of Schuylkill, from Orwigsburg chg., \$10 00
Rev. Henry Leisse, pastor, 10 00
Rev. J. B. Kniest, D.D., from John Lu z, N. Y., 10 00
Rev. C. B. Heller, Heilig's Mills, Rowan county, N. C., from Grace Ref. S. S., 2.75; Bethel Ref. S. S., 2.65, 5 40
Rev. W. R. Hoffer, from Egypt, Pa., congregation, 9.50; infant class, do., 5 00
Rev. T. N. Reber, from Leydicks Mis. Society, Saltzburgh cong., 18 29
W. U. Hensel, Esq., Lancaster, Pa., legacy of Ann Uhler, deceased, 100.00, less state tax of 5.00, 95 00
From First Reformed church, South Bethlehem, Rev. N. Z. Snyder, pastor, communion coll., 15 03; S. S. do., 16.36, 31 39
Trinity Ref. church, Freemansburg, Rev. N. Z. Snyder, pastor, com. collection, 7 00
Per Rev. John M. Titzel, D.D., from First Reformed church, Lancaster, Pa., 30 00
Rev. W. A. Haas, treasurer W. Susq. Classis, from Reformed S. S. of Lewisburg, 8 50
Rev. D. B. Albright, from a friend of the orphans, 5 00

(In the acknowledgment of February 16, the contribution received per Rev. L. K. Evans, Pottstown, Pa., should read—from J. S. Christman, \$20, instead of J. S. Christian.)

Thankfully Received,

C. G. GROSS, Treas.

3716 Haverford St., Phila., Pa.

One quilt, from Mrs. Lizzie Fauber, Lebanon, Pa.
One box dry goods, valued at \$29.35, from Benevolent Aid Society of St. John's Ref. church, Quakertown, F. J. Mohr, pastor.

One week's work on boys' uniform by Maria Mitchell, Maria Seigfried, Lizzie Anthony and Emma Frankenfield, members of Zion's Ref. church, Allentown, Pa., Rev. E. A. Gernant, pastor.

Thankfully received,

THOS. M. YUNDT, Supt.

Reading Room of the Reformed Theological Seminary, Lancaster, Pa.

Received from Rev. L. D. Steckel, Mifflinburg, Pa., four copies of "The Office of Deacon;" Rev. J. H. Good, D.D., Tiffin, O., seven copies of "The History and Doctrines of the Reformed Church," one copy each of "The Children's Catechism," "The Heidelberg Catechism," "Prayer Book;" Rev. I. A. Sites, Ada, Ohio, one copy of "The Well Driller;" Rev. G. W. Willard, D.D., Tiffin, Ohio, one copy each of "History of Heidelberg College," "A Treasury of Family Reading," "Commentary of Dr. Z. Ursinus on the Heidelberg Catechism;" Rev. H. M. Kieffer, Easton, Pa., one copy of "The Recollections of a Drummer Boy;" Rev. Theodore Appel,

D.D., Lancaster, Pa., one copy each of "Recollections of College Life," "Letters to Boys and Girls about the Holy Land and the first Christmas," "Beginnings of the Theological Seminary of the Reformed Church in the U. S.," "Creation and Cosmogony;" Rev. D. Van Horne, D.D., Phila., Pa., "The Mountain Boy of Wildhaus;" Rev. J. J. Leberman, Louisville, Ohio, one copy of "A Treatise on Baptism;" Rev. C. S. Gerhard, Reading, Pa., one copy of "The Gospel Call;" Rev. J. H. Dubbs, D.D., Lancaster, Pa., one copy of "Historic Manual of the Reformed Church;" Rev. C. Z. Weiser, E. Greenville, Pa., one copy each of "Child's Life of Christ," "Life of Conrad Weiser."

The students of the Seminary, through the undersigned committee, return thanks for the books so kindly donated to the Reading Room.

Respectfully,

C. B. SCHNEIDER,
S. U. MITMAN,
JOHN F. MOYER,
Committee.

Philadelphia Markets.

Wholesale Prices.

Monday, March 7, 1887.

BREADSTUFFS.—Flour. Supers, \$2.50@2.75; winter, extra, \$2.75@3.25; Pennsylvania, family, \$3.65@3.80; Pennsylvania, roller process, \$4.45; Rye Flour, \$3 per bar, for choice.
WHEAT.—Sales 1800 bushels afloat at 78@82c; No. 2 Delaware red, at 93½c; No. 2 Pennsylvania red, 94½c; ungraded red at 90c.
CORN.—No. 4 mixed in grain depot at 46c; No. 3 mixed, 46½c; steam No. 2, 47½c; No. 2 mixed, 47½c; No. 2 yellow, 47c.
OATS.—Sales of 1 car low ungraded at 32c; rejected white at 32½c; No. 3 stained white 34½c; bright No. 3 white at 35½c.
RYE.—No. 2 Pennsylvania, 53½c.
PROVISIONS.—We quote Mess Pork at \$17@18; family Pork, heavy, at \$18@19 50 a cwt; shoulders in salt, 7c; do, smoked, 7½@8c; breakfast bacon, 9½@10c. Loose butchers' Lard, 7c; prime steam do, \$7.50; city refined do, 7½@8c. Beef Hams, \$22@23; smoked beef, 15@16c, sweet pickled hams, 11@12c; as to averages; city family beef, \$10.50 @ bar. City Tallow in hogsheads, 4@4½c.
POULTRY.—We quote live chickens, 11½@12½c; live Turkeys, 9@10c; Live Ducks, 10@12c; Geese, 10@11c. Dressed Chickens, 13@14c; do, choice Western, 12c.
BUTTER.—We quote cream ry, extra new, 32@33c; Western, lard-worked, fancy fresh, 25c; do, fair to choice, 20@22c.
E.GS.—Sales of 15 crates near-by extras at 16c; and 50 crates of near-by firsts, 16c.
CHEESE.—We quote New York full-cream fancy at 13½@14c; do, do good to prime, 13@13½c; Ohio flats, Jan y, 13½@14c. Pennsylvania, part skims, 5@7c, and full skims, 3@3½c, as to quality.

WANAMAKER'S

PHILADELPHIA, March 7, 1887.

Some of you ask for "samples of spring goods;" a bushel basket wouldn't hold them. Be definite. If we know the price and whether the goods are wanted for young or old, and for what use we can select intelligently.

Said a dealer wise in silks, "If I wanted to give my wife a dress I'd take the 'Cachemire Marguerite,'" Genoa black silk. Soft, pliable, don't crack, cut, turn gray or wear shiny; satin faced, and not heavily dye-weighted." That's what the maker says. Much to say of any silk, but the "Cachemire Marguerite" deserves it. A wonderful silk for the price—\$1 to \$2; more wonderful than we care to say, for if you don't know silk values you might think we'd been misled.

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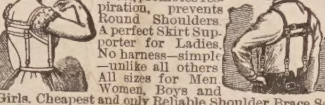
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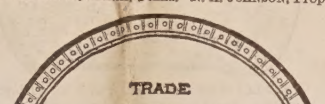
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